

MADHYĀNTAVIBHĀGA-BHĀṢYA

[illegible]

योऽप्योवाच ॥ नमोऽग्रे भविस्य मे शौर्यवर्धक इव ॥ नमोऽस्तुता
 वैभवं भविस्यवर्धकं ॥ आत्मिकं वाक् पदं कृपां हि नृनां भविस्य
 पितामीनां ॥ नमोऽग्रे भविस्य ॥ इत्युवाच ॥ नमोऽस्तुता
 भवन्तीनां कथा ॥ नमोऽग्रे ॥ इति कथा पद्मसुता ॥ अत्र
 रायसिंहकृतं पद्मसुता ॥ अत्र कथा ॥ अत्र कथा ॥ अत्र
 कथा ॥ अत्र कथा ॥ अत्र कथा ॥ अत्र कथा ॥ अत्र कथा ॥ अत्र
 कथा ॥ अत्र कथा ॥ अत्र कथा ॥ अत्र कथा ॥ अत्र कथा ॥ अत्र

[illegible][illegible][illegible][illegible][illegible][illegible]

MADHYĀNTAVIBHĀGA-BHĀṢYA

A BUDDHIST PHILOSOPHICAL TREATISE
EDITED FOR THE FIRST TIME FROM
A SANSKRIT MANUSCRIPT

BY

GADJIN M. NAGAO, M. A., D. Litt.

Professor of Buddhist Philosophy
Kyoto University

SUZUKI RESEARCH FOUNDATION

Tokyo 1964

Copyright 1964 by the *Suzuki Research Foundation*
20, Sakashita-machi, Otsuka, Bunkyo-ku
Tokyo, Japan

Printed in Japan
by the Meiwa Printing Co.

To My Venerated Teacher
Dr. RYOTAI HATANI, M. A., D. Litt.
in Commemoration of his Eightieth Birthday
August 17, 1963

FOREWORD

Prof. Gadjin M. Nagao of the Kyoto University visited this Institute in the time of my predecessor, late Dr. A. S. Altekar, and obtained permission to take photographs of some of the Tibetan Sanskrit Manuscripts, donated by Rahula Sankrityayana to the Bihar Research Society. *Madhyāntavibhāga* was one of them. *Madhyāntavibhāga* has several texts in Chinese and Tibetan but most of them suffer from the usual defects of the translated works. The importance of the present edition lies in the fact that it has been for the first time based upon the original Sanskrit text which had not been discovered so far.

Professor Nagao has critically examined the text — its script, style of writing, materials used in it, etc., and arrived at certain conclusions regarding the date of the present manuscript. He has taken great pains and care in separating the text (*Kārikās*) from the Commentaries and has succeeded in removing certain misunderstandings regarding the number of *Kārikās* in each chapter. I am sure that the book will be found to be a welcome addition to the existing knowledge on the subject.

K. P. Jayaswal Research Institute

S. H. Askari

PREFACE

The *Madhyāntavibhāga-bhāṣya*, here presented, consists of the basic *kārikā* (ascribed to Maitreya-nātha) and the *bhāṣya*, or commentary on it, by Vasubandhu. The original Ms. was discovered in Tibet by Rev. Rāhula Sāmkṛtyāyana, and was photographed by him at the site. Its negatives are now in the possession of the K. P. Jayaswal Institute, Patna. For further details about the Ms., the readers are referred to the Introduction.

Being a philosophical treatise of Mahāyāna Buddhism, the text employs Classical Sanskrit for the most part, and hybrid or prakrit forms scarcely appear, except in Buddhist technical terms then currently in use. Most of the peculiarities are orthographic. It was, however, the present editor's desire to make a faithful reproduction of the Ms. — keeping in mind the fact that the Ms. belongs to a remote period, probably the 13th or 14th century, and that it is the sole extant Ms. as far as our knowledge goes. Accordingly, most of the special features of the Ms. are left intact; the geminated or degeminated forms of consonants, such as *dharmma* instead of *dharma* and *satva* instead of *sattva*, etc., are mostly retained. Although such presentation is avoided in most modern editions, and although it creates a particularly strange impression when romanized, the present editor wished it to serve as an illustration of the orthographic style of the Ms.

The editorial work was conducted with constant reference to the Tibetan translation and the two Chinese translations, on the one hand, and to commentary by Sthiramati (*Madhyānta-vibhāga-ṭīkā*) on the other. As text, the editions of Prof. S. Yamaguchi were used (see p. 1 and 2, notes 2 and 3). In the footnotes, "Tib." always stands for the Tibetan translation of this *bhāṣya*, unless otherwise stated, and "Ṭīkā" refers to Sthiramati's commentary.

An asterisk (*) indicates either of two things with regard to the Ms., (i) the beginning of a page (whether obverse or reverse) and (ii) the start of a new line, the numeration in both cases being given in the margin. Throughout the text, Chapter divisions and subdivisions are inserted in brackets by the editor. These divisions follow very closely those given in the Yamaguchi edition of the *ṭīkā*, and this will help the reader to compare the present *bhāṣya* with Sthiramati's *ṭīkā*.

The basic *kārikās* are all printed in bold type. They are all numbered except for the *kārikā* concerning "*śāstra-śarīra*" at the beginning and that concerning "*śāstra-nāma-vyākhyāna*" at the end. The numbering is of course that of the editor, and differs slightly from that of the Yamaguchi edition (see Introduction,

p. 11-12). These basic *kārikās* are traditionally ascribed to Maitreya(nātha) as stated above. But the historicity of this ācārya as an author of these *kārikās* and other treatises has been a much debated point among scholars. The present editor, however, is not in a situation to discuss on this matter anew. By setting the *kārikās* in bold type, he only wishes to mark off the basic text for Vasubandhu from his *bhāṣya* portion; this does not necessarily mean that the present editor, though he mentions sometime the name Maitreya as the author, admits the historicity of the latter.

The punctuation used in this Ms. consists in general of a single *danḍa* and a double *danḍa*. Also the use of a half-*danḍa* is to be found. These forms of punctuation are also left intact as much as possible, but, because of the careless use of them, they had to be frequently removed or inserted to accord with the context. For this purpose, parentheses () are used in this edition to indicate the removal of a punctuation sign which originally existed in the Ms., while brackets [] signify the insertion of an sign not originally present. The double *danḍa*, which set the *kārikā-pāda* off from the prose commentary in the Ms., has been changed, except in those cases indicating the end of a *kārikā*, to a single *danḍa* without parentheses.

Three indexes are provided: Index I, Sanskrit-Tibetan-Chinese, Index II, Tibetan-Sanskrit, and Index III, Chinese-Sanskrit.

In Index I, almost all Sanskrit technical terms, including occasional compounds and idioms, are given, accompanied by their Tibetan and Chinese equivalents. On this account, the size of the Index became more voluminous than that of the text itself. The present compiler, however, believes that, as the text is one of the most important treatises of Yogācāra-vijñāna-vāda, all fundamental expressions of that school can be found in this index. The form of Tibetan translation used in this text seems to be the normal one, although sometimes expressions that are not found in the *Mahāvvyutpatti* are met with. The two Chinese translations, especially that of Hsüan-tsang, are authentic and important for the history of Chinese Buddhist terminology; it may be interesting to compare these two Chinese versions and to see how they agree and how they differ.

Index II was compiled by reversing the order of languages appearing in Index I. However, several minor expressions that do not appear in Index I are added in the hope that they may be helpful for the study of Tibetan linguistic usage.

Index III was also compiled in the same way. However, the items listed here are, generally speaking, confined to elemental expressions, and full compound-forms are not always listed, especially when they are easily found under the entry which is the first member of the compound. Terms which are preceded by common prefixes are also sometimes omitted. Index III covers almost all, but not the whole, expressions in Chinese translations.

The place where the term is to be found is usually indicated, in Index I, by a roman numeral corresponding to the chapter and an arabic numeral and roman letters corresponding to the *karikā* and *pāda*, respectively. This device, instead of indicating the page and line of the present text, may help the reader to refer also to other texts, such as Sthiramati's *ṭīkā*. There are, however, various passages which stand more or less independent of, or unrelated to, those *karikās*. In these cases, instead of *karikā* numbers, the titles of the passages themselves are given in abbreviation. The following table shows the Chapter divisions, subdivisions, and their corresponding *karikā* numbers, and, on the right-hand side, those abbreviations which appear in the Index.

title	<i>karikā</i> number	abbreviation
Abhyarcana	. . . . .	I. abhyarcana
Śāstra-śarīra	. . . . .	I. śās-ś
Chapter I, Lakṣaṇa-pariccheda		
1. Abhūta-parikalpa		
a. Sad-asal-lakṣaṇa	I. 1-2	
b. Sva-lakṣaṇa	I. 3-4	
c. Saṃgraha-lakṣaṇa	I. 5	
d. Asal-lakṣaṇānupraveśōpāya-lakṣaṇa	I. 6-7	
e. Prabheda-lakṣaṇa	I. 8ab	
f. Paryāya-lakṣaṇa	I. 8cd	
g. Pravṛtti-lakṣaṇa	I. 9	
h. Saṃkleśa-lakṣaṇa	I. 10-11	
Abhūtaparikalpa-piṇḍārtha	. . . . .	I. abhūta-piṇ
2. Śūnyatā (śūnyatōddeśa)	I. 12	
a. Śūnyatā-lakṣaṇa	I. 13	
b. Śūnyatā-paryāya	I. 14	
c. Śūnyatā-paryāyārtha	I. 15	
d. Śūnyatā-prabheda	I. 16	
Śoḍaśa-vidhā śūnyatā	. . . . .	I. 16 (16 śūn)
	I. 17-20	
e. Śūnyatā-sādhana	I. 21-22	
Śūnyatā-piṇḍārtha	. . . . .	I. śūnya-piṇ
Chapter II, Āvaraṇa-pariccheda		
1. Vyāpy-ādi-pañcāvaraṇa	II. 1abc	
2. Prayoga-nava-saṃyojanāvaraṇa	II. 1d-3abc	
3. Bodhisattvāvaraṇa		
a. Daśa-śubhādiṣv āvaraṇam	II. 3d-10ab	
b. Daśa kāraṇāni	. . . . .	II. daśa-k

Two antaraśloka on Daśa kāraṇāni	II. antaraś
Daśa-śubhādinām anukramaḥ	II. daśa-ś-kra
4. Bodhipakṣya-pāramitā-bhūmy-āvaraṇa	II. 10cd
a. Bodhipakṣyeṣv āvaraṇaṃ	II. 11
b. Pāramitāsv āvaraṇaṃ	II. 12-13
c. Bhūmiṣv āvaraṇaṃ	II. 14-16
5. Āvaraṇa-samāsa	II. 17
Āvaraṇa-piṇḍārtha	II. piṇ

Chapter III, Tattva-pariccheda

(Tattvōddeśa)	III. 1-2
1. Mūla-tattva	III. 3
2. Lakṣaṇa-tattva	III. 4-5ab
3. Aviparyāsa-tattva	III. 5cd-8a
4. Phala-hetu-tattva	III. 8b-10a
5. Audārika-sūkṣma-tattva	III. 10bc-11
6. Prasiddha-tattva	III. 12ab
7. Viśuddhi-gocara-tattva	III. 12cd
8. Saṃgraha-tattva	III. 13
9. Prabheda-tattva	III. 14
10. Kauśalya-tattva	III. 15-16
a. Skandhārtha	III. 17ab
b. Dhātv-ārtha	III. 17cd
c. Āyatanārtha	III. 18ab
d. Pratītyasamutpādārtha	III. 18cd
e. Sthānāsthānārtha	III. 19
f. Indriyārtha	III. 20ab
g. Adhvārtha	III. 20cd
h. Catuḥ-satyārtha	III. 21
i. Yāna-trayārtha	III. 22abc
j. Saṃskṛtāsaṃskṛtārtha	III. 22def
Tattva-piṇḍārtha	III. piṇ

Chapter IV, Pratipakṣa-bhāvanāvasthā-phala-pariccheda

1. Pratipakṣa-bhāvanā	
a. Catvāri smṛty-upasthānāni	IV. 1
b. Catvāri samyakprahāṇāni	IV. 2
c. Catvāra ṛddhi-pādāḥ	IV. 3
Pañca doṣāḥ	IV. 4
Aṣṭa prahāṇa-saṃskārāḥ	IV. 5
d. Pañcēndriyāni	IV. 6
e. Pañca balāni	IV. 7
f. Sapta bodhyaṅgāni	IV. 8-9ab
g. Aṣṭa mārgāṅgāni	IV. 9cd-11ab
h. Pratipakṣa-bhāvanā-prabheda	IV. 11cd-12

2. Tatrāvasthā	IV. 13-16ab
3. Phala-prāpti	IV. 16cd-18
Pratipakṣa-bhāvanā-piṇḍārtha	. . . . . IV. piṇ

Chapter V, Yānānuttarya-pariccheda

1. Trividham ānuttaryam	V. 1abc
2. Pratipatty-ānuttarya	V. 1d-2abc
a. Paramā pratipattiḥ	V. 2d-6
b. Manasikāra-pratipatti	V. 7-10
c. Anudharma-pratipatti	V. 11ab
Avikṣipta-pariṇatā	V. 11cd-12
Aviparyāsa-pariṇatā	V. 13-22
Daśa vajrapadāni	. . . . . V. daśa-vaj
Three antara-śloka	. . . . . V. antara-ś
d. Anta-dvaya-varjane pratipattiḥ	V. 23-26
e. Viśiṣṭā cāviśiṣṭā ca pratipattiḥ	V. 27ab
3. Ālambanānuttarya	V. 27cd-28
4. Samudāgamānuttarya	V. 29
Śāstra-nāma-vyākhyāna	. . . . . V. śās-nāma
Yānānuttarya-piṇḍārtha	. . . . . V. piṇ
Pariṇāmanā	. . . . . V. pariṇāmanā

It was the late Dr. A. S. Altekar, then Director of the K. P. Jayaswal Institute, Patna, who first permitted the author to reproduce a copy of the original Ms. and publish it in Japan. When the present draft came to completion, the same Institute invited the author to include it in the Institute's publication series. Further, Prof. S. H. Askari, the present Hon. Jt. Director of the same Institute, favoured this publication with a foreword. For all these kindnesses the author expresses his profound gratitude.

When decipherment of the Ms. was two-third done, the author was forced to discontinue his work because of eye trouble. Thanks, however, are due to Mr. Teruyoshi Tanji, one of the author's students, who took the trouble to decipher the final third of the Ms. to complete the first draft of the text. This draft was used as a text at both Kyoto and Ryūkoku universities. The students who attended those classes are in this sense collaborators to the author, occasionally presenting very useful suggestions.

Special mention must be made of Mr. Yutaka Ojihara, associate professor at Kyoto University, who offered various linguistic information and advice for the Introduction as well as the annotation. Good advice and useful help were also given in various ways by Messrs. Yuichi Kajiyama and Masaaki Hattori, both associate professors at Kyoto University. To all of those gentlemen the

author is most grateful. Also, the author can never forget the painstaking proof-reading and other work done by his pupils, Messrs. H. Toyohara, N. Aramaki, Leslie S. Kawamura, et al.

Finally, the author wishes to express hearty thanks to all his *kalyāṇa-mitras* on the Suzuki Research Foundation's Cultural Committee, which is concerned with the promotion of scholarly research, including publication. In particular gratitude is due to Mr. Toru Sawamoto, the Acting Director, and Mr. Jun Orui, chief of research, who more than anyone else made this very troublesome publication possible.

Kyoto University
September 1964

G. M. N.

CONTENTS

Photographs of the Manuscript.	Frontispiece
Foreword	ix
Preface	xi
Introduction	1
Text of the Madhyāntavibhāga-bhāṣya.	15
Index I, Sanskrit-Tibetan-Chinese	79
Index II, Tibetan-Sanskrit	147
Index III, Chinese-Sanskrit.	181
List One: Heading Chinese Characters arranged according to the Number of Strokes.	221
List Two: Heading Chinese Characters arranged according to the Japanese Alphabetical Order	226

INTRODUCTION¹

As regards the Madhyānta-vibhāga, there are several texts of different categories available in Sanskrit, Tibetan, and Chinese. By the aid of these texts and in comparing them with each other, the work of the present edition was carried on. The kārikās, which form the back bone of these texts, are considered to be written by Maitreya(-nātha) as one of his five treatises, and the commentary (bhāṣya) on these kārikās is ascribed to Vasubandhu. This is accepted to be so by both the Chinese and Tibetan traditions equally.

The text can be divided into three categories. To begin with, Maitreya's kārikā can be seen as an independent work in both Chinese and Tibetan Tripiṭakas, bearing the titles: 辯中邊論頌 (translated by Hsüan-tsang, Taishō 1601) and *Dbus dan mthaḥ rnam par ḥbyed paḥi tshig leḥur byas pa* (Tōhoku Cat. 4021) or simply *Dbus dan mthaḥ rnam par ḥbyed pa* (Peking Reprint Edition 5522). I shall call these the "kārikā-text". However, the text which was usually used in China and Japan as the source for research up to the present was the one in which Vasubandhu's commentary (bhāṣya) was interspersed in between the kārikās. This may be called the "bhāṣya-text". This text is found in the Chinese Tripiṭaka under the titles 中邊分別論 (tr. by Paramārtha, Taishō 1599) and 辯中邊論 (tr. by Hsüan-tsang, Taishō 1600), and in the Tibetan Tanjur, *Dbus dan mthaḥ rnam par ḥbyed paḥi ḥgrel pa* (Tōhoku 4027, Peking Rep. Ed. 5528). The text of the present edition also belongs to this category. Apart from these, in both Tibetan (Tōhoku 4032, Peking 5534) and Sanskrit, there is a sub-commentary (ṭikā) written by Sthiramati on the "bhāṣya-text". I shall call this the "ṭikā-text".

The Sanskrit original of the "ṭikā-text" was discovered in Nepal by the late Prof. Sylvain Lévi and was entrusted to Prof. Susumu Yamaguchi to be published. This was realized in 1934². Prof. Yamaguchi, publishing a

¹ The import of this Introduction has already appeared in Japanese in the 東方學會創立十五周年記念東方學論集 (*Eastern Studies Fifteenth Anniversary Volume, 1962*), but this English rendition has many corrections and additions.

² *Sthiramati, Madhyānta-vibhāgaṭikā*, ed. S. Yamaguchi, Nagoya, 1934 (the first of the three volume series). Another edition: *Madhyāntavibhāgasūtrabhāṣyaṭikā of Sthiramati*, Part I, ed. V. Bhattacharya and G. Tucci (Calcutta Oriental Series, No. 24), London, 1932, deals only with the Chapter I.

Japanese translation of this “*ṭikā-text*” and other materials³, has contributed a great deal to the progress in the research of the *viññaptimātrata* thoughts.

However, although Sthiramati's Sanskrit text shed much light on the *viññaptimātrata* thought, especially on that of Sthiramati⁴, the desire to have a Sanskrit original of the “*bhāṣya-text*” also could not be denied. Since the Sanskrit text of the *ṭikā* includes passages from Vasubandhu's commentary, it would not have been impossible to reconstruct, to a certain degree, a Sanskrit original of the “*bhāṣya-text*” by comparing those passages with both Chinese and Tibetan translations. But the fact is that the “*ṭikā-text*” quotes only incomplete passages and only the beginning one or two *pādas* of the *kārikā*; moreover, several leaves of the Sanskrit manuscript were lost, and about one third of every leaf is missing on the right side. Those portions missing in the manuscript were made legible by Professor Yamaguchi's competent Sanskrit reconstruction from the Tibetan. This being the case, if there were a Sanskrit original of the “*bhāṣya-text*”, we not only could have filled in those missing portions but also could have gained, in all probabilities, a deeper understanding of Maitreya's *kārikās* and Vasubandhu's commentary, concerning these subtle points, which we could not have gained from a study of the Chinese and Tibetan translations only. This was probably the foremost reason for the desire to obtain a Sanskrit original of the “*bhāṣya-text*”.

However, the existence of the Sanskrit manuscript of the “*bhāṣya-text*” was made known right after Sthiramati's *ṭikā* was published. Rev. Rāhula Sankrityāyana made three trips⁵, from 1929 onward, into Tibet in search of Buddhist Sanskrit manuscripts, and discovered, in 1934, at the Monastery of Ngor, a Sanskrit manuscript which corresponds to the “*bhāṣya-text*”, and on which the present edition is based. The ancient Mss. of Sanskrit texts found in various temples in Tibet by Rev. Sankrityāyana come to a total of three hundred and thirty-six. He was able to return with fifty-five of those Mss. after having either photographed them or copied them by hand. The present Ms. of the “*bhāṣya-text*” was one of those that he succeeded in photographing. Approximately twenty years after Rev. Sankrityāyana made public his discovery, I went to the K. P. Jayaswal Institute in Patna for the first time to find that

³ A Japanese translation (as the second volume) and the “*bhāṣya-text*” in two Chinese and one Tibetan versions (as the third and final volume) were published in 1935 and in 1937 respectively.

⁴ English translations are given by Th. Stcherbatsky (*Bibliotheca Buddhica* XXX, 1936; Chap. I only), by D. L. Friedmann (Amsterdam, 1937; Chap. I only), and by Paul Wilfred O'Brien (Chap. III only; *Monumenta Nipponica*, Vol. IX and X, 1953-54).

⁵ *Journal of Bihar and Orissa Research Society* (JBORS), Vol. XXI, pt. 1 (1935); Vol. XXII, pt. 1 (1936); Vol. XXIII, pt. 1 (1937).

the negatives of those manuscripts were preserved there and that reprints could be obtained. I received the permission to reprint and publish the present Ms. from the Director of the Institute, the late Dr. A. S. Altekar, and asked Mr. Masaaki Hattori, then a student in Calcutta University, to send them to me. They reached me the following summer (1957).

This was, indeed, the first experience I had to decipher such an old Sanskrit Ms., and what made matters worse was the fact that there was no pandit, in Japan, from whom I could learn to read the script. Moreover, the photographs of the Ms. were very blurry; thus, it took many days to find out that the text of the śāstra proper began on photograph No. 15—the numbering being tentatively put on by the photographer in ink. However, on the other hand, since both the Chinese and Tibetan translations and, especially, Sthiramati's ṭīkā were available, it became clear, after preparing a palaeographical index, that the decipherment would not be so difficult. Due to the blurry photographs and the weathered condition of the Ms., there were still some lines which I was unable to read with absolute certainty; I had to leave those lines for future research.

According to Rev. Sankrityāyana's account⁶, the original Ms. is written in Māgadhi script. Its size is 10 $\frac{2}{3}$ × 2 inches and it consists of forty leaves, each consisting of six lines.

Now, the original Ms. is not accessible to us, but only the photographs are at our disposal. After making an examination of the photographs, I found that the actual number of leaves were thirty and that at times there were up to seven lines on a leaf. Regarding the material on which this text was written, Rev. Sankrityāyana does not make any note of the fact that the leaf is of paper; hence, we must take it for granted that it is palm-leaf. But this point is quite dubious. The material appears to be paper, since, in these photographs, the curved shape of palm-leaf does not appear at all and the veins which would identify it as palm-leaf also cannot be seen.

A little left of center, each leaf has a binding-hole in the middle of a square blank space which sides, in most cases, occupy vertically four horizontal lines. The numbering of the leaves never appears on the obverse side but in the left margin of the reverse side. These numerals are not written in letter-numerals (akṣara) but are written in figure-numerals. The obverse side of the first leaf is blank except for a faint inscription in Tibetan script in the center. The first line of this inscription can be made out to read "*dbus mthaḥ ḥgrel pa bṣugs*" (=madhyānta-bhāṣyo viharati sma), but the second line is illegible. The text itself begins on the first leaf, reverse side, line one and ends on the thirtieth leaf, obverse side, line two. At times, there seem to be faint traces of corrections

⁶ Rāhula Saṃkrityāyana, "Sanskrit Palm Leaf Mss. in Tibet", JBORS, XXI, 1, p. 41.

and additions in the margin written in almost the same style as that of the text, but most of these are illegible.

There is no colophon which states the date of this manuscript. As I mentioned above, Rev. Sankrityāyana states that this is written in “Māgadhi” script, but he states, in another place, that this Māgadhi script was “prevalent in Eastern India during the twelfth and thirteenth centuries”.⁷ Although I am not an authority on scripts in general, their names, and their style of writing, I wish to make note of the following points which I came across while reading through the text.

The script that Rev. Sankrityāyana calls “Māgadhi” is written in almost a square and upright style and, compared to the so-called “Gupta” script, the straight line at the top is more distinct. However, when “y” or “m” is added to another consonant, they are not added on the right side but are written below the foregoing consonant. This may indicate that the old style of writing was still alive in this script. One Cambridge Ms. Add. 1699 (which appears in Bühler, *Indische Palaeographie*, Tafel No. 6-X) belongs to the latter part of the twelfth century (A.D. 1198-99) and Bendall calls the script the “Bengali character”.⁸ When one compares this to the present Ms., one finds that the scripts resemble each other in many ways; especially, those letters like *ā*, *e*, *o*, *kh*, *t*, *n*, *bh*, *l*, *ś*, *h*, etc. share the same particular characteristics. While it is a unique feature of the “Bengali character” to write the long vowel sign of the long “*ā*” below the character⁹, the present Ms. has the same speciality. There are, however, many differences also between these scripts: the letters in the Cambridge Ms. Add. 1699 slant downward from right-top to left-bottom, whereas the present Ms. has its letters written upright; the initial “*i*”, which is peculiar to this Ms. and whose form is quite near to that of “*chā*”, more closely resembles that of the Cambridge Ms. Add. 1691 (A.D. 1179; Bühler’s Tafel No. 6-XI) than that of Add. 1699. From the fact that the present Ms. has been preserved in Tibet, from the dates of other manuscripts found in the same Ngor Temple, and from the comparison made of this script with those listed in the Cambridge Catalogue, it is, probably, correct to place the date of this Ms. around the twelfth and thirteenth centuries as Rev. Sankrityāyana has done. However, when the style of the figure-numerals are compared with those of the Cambridge manuscripts, the date of this Ms. can be lowered one century to the

⁷ Rāhula Sāmkṛtyāyana, *Pramāṇavārttikam* (Appendix to JBORS, Vol. XXIV), p. viii.

⁸ C. Bendall, *Catalogue of the Buddhist Sanskrit Manuscripts in the University Library, Cambridge*, Cambridge, 1883, p. 188.

⁹ *Ibidem*, p. xxxvi.

fourteenth century—although, again, there is no example in the Cambridge manuscripts which completely coincides with the figure-numerals of the present Ms.

The special characteristics of the script and, especially, the peculiar style of consonant-ligature make it difficult to read the manuscript. The letters *ta* and *bha*, *ya* and *pa*, and *sa*, *ma*, and *na* were written to such a degree of similarity that they were almost indistinguishable; similarly, *dva* and *ddha*, *dvya* and *ddhya*, *vya* and *cya*, *ska* and *stha*, and so on. The vowel sign “*i*” usually has a vertical left-side stroke but sometimes not; hence, *tathāpi*, for instance, sometimes looks like *tathapi*. Other vowel signs also show various manner of writing according to the circumstances. In the cases of ligatures “*ṣṭ*” and “*ṣṭh*”, the letters “*ṭ*” and “*ṭh*” seem to be, at least in form, “*t*” and “*th*” respectively.

Like other Sanskrit manuscripts, this manuscript also shows its own orthographic peculiarities—some of which will be worth noting here.

A consonant which comes after “*r*” following a vowel is very often doubled—or prefixed, if it is an aspirate stop, with the corresponding non-aspirate¹⁰. For example, the words *sarva* and *karma* are always written *sarvva* and *karmma*. Likewise, there appear *dharmma* (some 95 occurrences, one exception being found in p.31³), *mārgga* (two exceptions found in p.33^{15,16}), *pūrvva*, *var-ttate*, *pravarttate*, etc. This holds true even when the “*r*” and the following consonant belong to two distinct grammatical units (not excepting fully inflected word-forms). Thus, we have—*pūrṇṇa*, *caturṇṇām*, *caturddhā*, *bahirddhā*; *nir-mmāṇa*, *nirddiṣṭa*; *nirvvikāra*, *nirmmala*, *daurbbalya* (but *daubalya* in p.33¹³, though obviously wrong), *caturvvidha*, *caṣṣurddhātu*; *anadhimuktir ddharmme*, *antayor mmadhyam*¹¹.

However, we have also many non-geminated forms such as *artha*, *caturtha*, *nirvedha*, etc.; “*y*” of *vīrya*, *caryā*, *viparyāsa*, etc. is never geminated; in *varjana*, *varjita*, etc. “*j*” is not doubled except once, *vivarjjana* (p.28⁴). While *nirvvikalpa* appears only once (p.36²), *nirvikalpa* is found twice (p.61¹⁷ and p.68¹⁷); *nirddēṣa* once (p.59¹), *nirdeṣa* twice (p.58⁴ and 58¹⁷); *nirmmocana* once (p.43¹¹), *nirmukta* thrice (p.23¹⁰, 27¹⁴ and 67³).

¹⁰ The gemination of this kind is not only attested in many of the known manuscripts, but it is legitimate in so far as the native grammarians admit it as optional. Thus, Pāṇini 8.4.46 for the present gemination after “*r*”. As to the question as a whole, see Whitney, *Sanskrit Grammar*, 228 a-b; Renou, *Grammaire sanscrite*, 7 (with bibliography).—Here as well as in the following notes 12–14, I am indebted to Mr. Y. Ojihara for several informations.

¹¹ Similar geminated examples are:—*kīrttita*, *mūrdhāna*, *varddhayati*, *ūrdha*; *avāttrṇṇa*, *visttrṇṇa*, *aparikarmmi*^o, *ānudhārmmikī*; *durggati*, *svaṛṇṇa*; *daśabhir ddharma*^o, *ātmaparayor ddharmma*^o, *aprasrabdhir bbodhi*^o, *nairātmyayor mmadhyam*, *punar mmanasī-kāra*^o.

In *viśuddhyate* (p. 71¹⁶), we see a clear instance of another kind of optional gemination: that of the first letter of a consonant cluster, most commonly of a consonant preceding either “y” or “v”.¹² A second example may be found in *prativeddhati* (p. 36⁴)—seemingly a graphical error for *prativeddhyati*.

The tendency opposite to the above-stated is discernible in the simplification of double “t” original in *sattva*, *bodhisattva*, and *tattva*, and they are written *satva*, *bodhisatva*, and *tatva*. Out of about 95 occurrences of the word, the writing *tattva* is exceptionally found in p. 28¹⁸ and 29². Apart from these, the same degemination appears but sporadically: *balavatva* (p. 52²²) for *balavattva*, *dhīmatva* (p. 30¹⁷, 31²⁴) for *dhīmattva* (but *dhīmattva* in p. 30⁹). No doubt, these are un-Pāṇinian forms¹³. In this Ms., however, the right orthography is also witnessed in many instances: *utpatti*, *viśuddhi*, etc.

Apart from its normal presentation by anusvāra (*m̐*), the *m* final of a word or of the prefix *sam-* appears more often as assimilated to the following consonant,—as *ñ* before a palatal, *n* before a dental, while it remains *m* before a labial. Thus, we have *arthañ ca*, *evan tāvat*, *śantāna*, °*phalam puruṣa*°, and *sampanna* for example. The retention of “m”, found in *idāntm vaktavyā* (p. 50⁸) and *samvṛtyā* (p. 67⁷), may suggest that “v” was no longer regarded as a semi-vowel, but simply as a labial stop “b”. The words *anuśaṃsa*, *mīmāṃsā* and *śaṃsāra* are never shown as such (with anusvāra), but consistently with an “n” (or “m”?) preceding “śā”. Attention may be called in passing to the expletive use of anusvāra before a nasal consonant, of which the manuscript shows a few instances: *śkaṃndha* (p. 29¹⁰) for *śkandha*, *śaṃmbodhi* (p. 33¹) for *sambodhi*, and *kāraṃṇa* (p. 31¹²) for *kāraṇa*.¹⁴

The virāma is seldom used; instead, in most cases, the letter to which it should be attached is written in a little smaller form. The use of the avagraha (transcribed with ’) does not conform to the rule as normally followed in recent times: while often left out at the elision of initial “a” coming after “e” or “o”, it is put as often for marking any kind of elided or contracted vowel, and that with the sole view of helping make out the context.

The saṃdhi between final and initial vowels and the placement of the daṇḍa (|) are not always exact. The lines of the kārīkās, whether they were half a pāda, one pāda, or a whole kārīkā long, were mostly set out by placing the

¹² Legitimate according to Pāṇ. 8.4.47.

¹³ Pāṇini 8.4.65 allows the simplification of double consonants preceded, not followed as here, by another consonant. Cf. Whitney, *op. cit.*, 232 a (listing *tatvā*); Renou, *op. cit.* 8.

¹⁴ According to Lüders, such a use of anusvāra is a graphical fault, common in later manuscripts. Cf. Lüders, *Bruchstücke buddhistischer Dramen*, S. 33; Renou, *op. cit.*, 11, note in fine.

double daṇḍa (||) at both the beginning and the end. The device helps a great deal to separate Maitreya's kārikās from the rest of the śāstra.

One can say, with all probabilities, that this Ms. is a very good and exclusive one. Although it has such peculiarities as stated above, it includes very few instances of repetition of a same sentence, or of introducing foreign sentences. Additions and omissions of one letter or so are not serious ones; and very often corrections seem to have been made in the margin (most of which are, regretfully, illegible in the photographs). At least, in comparison to other manuscripts such as the already published *Vigraha-vyāvartanī* and *Ratnagotra-vyākhyā* found by Rev. Sankrityāyana, this Ms. seems to have very few errors. Also, this Ms. can be claimed to be the only one extant to this day since the title which the present Ms. bears cannot be seen either in the Bir Library in Kathmandu or in the other famous collections of old Buddhist texts as far as my knowledge goes.

The fact that this is a very good and exclusive text can be known also by comparing it with the translations of the "bhāṣya-text". I cannot give an extensive account of this topic here, but generally speaking, Hsüan-tsang's translation differs from this Sanskrit Ms. to a great deal in its form since Hsüan-tsang has as usual logically re-arranged the text to a certain extent and has translated it with Chinese expressions. On the contrary, the Tibetan translation and Paramārtha's Chinese translation more faithfully agree with the present Ms. in the order of presentation; thus, they might be considered to maintain the approximate original Indian form. Of these translations, Paramārtha's¹⁵ is the oldest one, but it does not include the five intermediate ślokas (antaraśloka) which all the other texts have. Moreover, in Paramārtha's translation, there are, at times, sentences which are not common to any of the other texts. In these respects, perhaps we ought to say that Paramārtha's translation, more than Hsüan-tsang's, is farther away in content from the original. The Tibetan translation is close to the original, but there are two or three serious misarrangements of sentences. That which offers constructive criticisms and a means to solve these misarrangements is no other than the present manuscript. In contrast to these facts concerning the translations, the present Ms. has proper

¹⁵ Paramārtha (499—569) is considered to be a successor to Sthiramati (Cf. R. Hikata's article "Seshin Nendai Saikō" in *Miyamoto Shōson Kyōju Kanreki-kinen Ronbun-shū*, p. 320). However, Paramārtha and Sthiramati seem to be of the same period (cf. *Bukkyō no Konpon-shinri*, ed. Shōson Miyamoto, p. 340: H. Nakamura's article). Prof. E. Frauwallner also gives a plausible date of Sthiramati as 510-570 (WZKSO, Band V, p. 137). Concerning the chronology of these two people, the fact should be taken into account that Paramārtha's translation does not have the antaraślokas which appear in Sthiramati's ṭīkā.

features and a reasonable content ; it is, almost entirely, in accordance with Sthiramati's *ṭikā* in its contents and its order of discussion, in so far as the *ṭikā* comments upon the *bhāṣya*. Thus, the present Ms. is a very good and exclusive one not only from the point of form but also from the point of content and logic.

* * *

Since the general tenet of the *Madhyānta-vibhāga* has been extensively observed by many scholars and is quite well known, I shall not deal with the same topic here again. Although, by an examination of this Ms., we shall be able to improve on much of our knowledge, especially concerning the exact differences between Maitreya and Vasubandhu in their textual form and wording, hence, their doctrinal development, this improvement would be possible only after a careful study of this text in the future. Right now, I shall limit myself to the explanation of a few things concerning the title, chapter-division which appear in the Ms., and some specific features concerning the *kārikās* in the *śāstra*.

The title of the *śāstra* appears in the last line of the Ms.: “*madhyānta-vibhāga-kārikā-bhāṣyam samāptam || kṛtir ācārya-bhadanta-Vasubandhoḥ*”. There is no additional colophon which discloses the date it was copied or the name of the scribe. We can infer from the above sentence that the correct title of the text should be *Madhyānta-vibhāga-kārikā-bhāṣya* and that the words *vibhaṅga* and *ṭikā* which appear in the Tibetan translation in place of *vibhāga* and *bhāṣya* respectively are not proper.

Chapter I ends with the line “*madhyānta-vibhāge lakṣaṇa-paricchedaḥ prathamah*”. The other chapters have the same general form except Chapter III which ends “*°vibhāga-śāstre...*”. Thus, the title is given in these chapters to be *Madhyānta-vibhāga*, which is in accordance with the form of the title in the “*kārikā-text*”, and the word *bhāṣya* is not added to the end. In the case of Chapter I, however, the word *bhāṣya* is clearly written in the margin for the purpose of correction. The same correction seems to have been done, though not clearly, in Chapter III also. In the other chapters, it is not visible whether the correction exists or not. In any case, the word *bhāṣya* should be added to each in conformity with the Tibetan title which adds *hgrel pa*.

The manuscript, unlike the Chinese translations which divide it into seven chapters, divides the *śāstra* into five chapters which correspond to the chapter-divisions in the Tibetan translations and in Sthiramati's *ṭikā* in Sanskrit. However, Chapter IV of this Ms. is entitled “*pratipakṣabhāvanāvasthā-phala-pariccheda*” giving the two words “*avasthā-phala*” which cannot be found in any of the other texts, and which suggest the seven-chapter system.

The original feature of the kārīkās is one thing among others that can be elucidated by the present Ms. All the kārīkās are composed in *Anuṣṭubh* metre, except the last one which is written in *Vasantatilakā*. Since all the kārīkās are presented here fully, one could even reconstruct the original form of the “kārīkā-text”. Some salient features centering around a discussion of the kārīkās are as follows.

To begin with, there are two places in which the Sanskrit “ṭikā-text” edited by Prof. S. Yamaguchi must be revised. First, while Chapter I consists of twenty-two kārīkās according to the Chinese translations, it consists, according to the Yamaguchi edition of the ṭikā, of twenty-one and a half kārīkās—the last half of the twenty-second kārīkā being considered originally inexistent. This seems also to be the view held in the Bhattacharya-Tucci edition¹⁶. However, according to the present Ms., the twenty-second kārīkā is actually complete and reads as follows:

na kliṣṭā nāpi vākliṣṭā śuddhā 'śuddhā na cāiva sā |
prabhāṣvaratvāc cittasya kleśasyāgantukatvataḥ || I. 22

The second line of this kārīkā, which appears in two parts separated by the commentary in the Ms., is clearly evidenced to be kārīkā-pāda by the fact that the present Ms. sets them off by placing two daṇḍas before and after them. The kārīkā corresponds perfectly to the following Chinese translation by Hsüan-tsang:

非染非不染 非淨非不淨 心性本淨故 由客塵所染

The reasons Prof. S. Yamaguchi gives for the theory that the latter half of this kārīkā was inexistent were as follows: (1) the Tibetan translation of the “kārīkā-text” does not have the latter half, (2) the Tibetan translation of the “bhāṣya-text” merely presents its meaning in prose form, and (3) the “ṭikā-text” (both Sanskrit and Tibetan) does not have this in verse-form.

However, as far as the last point (3) is concerned, it would not have been impossible to draw out the latter half of the kārīkā from the Ṭikā, had one read it with the above stated kārīkā in mind¹⁷.

¹⁶ *Op. cit.* (p. 1, note 2), p. 50.

¹⁷ Actually, the sentence in question appears in the Ṭikā (Yamaguchi ed., p. 61, l. 2) in the form “prakṛtyāiva prabhāṣvaratvāc cittasya”, the last portion of which corresponds to kārīkā 22c. The Sanskrit form of k. 22d is not traceable in the Ṭikā, since this portion was reconstructed from Tibetan. It is also quite interesting to note that these are preceded by “atrāivāgamam āha”. The Tibetan rendition of these sentences is: “*hdir lus dan sems ran bšin gyis hod gsal baḥi phyir ro ṣes hbyun no*”, but “*lus dan*” should be changed to “*luñ las*” according to the Sanskrit version. This shows that

That (1) the Tibetan translation of the “kārikā-text” does not have the latter half holds true in the Peking, Narthañ, and Derge editions¹⁸ of the Tibetan Tripiṭakas; that is, in all three editions the twenty-second kārikā is not complete. However, in the so-called Peking Vulgar edition¹⁹ of the “kārikā-text”, the latter half can be seen in the following form:

| *ñon moṅs ma yin mi moṅs min* |
 | *de ni dag dañ ma dag min* |
 | *sems ni ḥod gsal yin paḥi phyir* |
 | *glo bur gyi ni ñon moṅs phyir* |

Such being the case, the fact that kārikā I. 22 was originally complete can hardly be doubted. Consequently, the reason that (2) the Tibetan translation of the “bhāṣya-text” merely presents it in prose form is none other than the fact that the translator failed to see and draw it out as a kārikā.

Why would the kārikā be lacking in the Tripiṭaka which ought to be more authentic and appear in the correct form in the Vulgar edition? What would be the basic text for the Vulgar edition to put in the two final pādas which completes kārikā I. 22? Regarding the Chinese translation of the “kārikā-text”, it is considered, sometimes, to be a composition produced by extractions from the “bhāṣya-text”²⁰. As regards the Tibetan translation of the “kārikā-text”, the same phenomenon seems to take place. But, in this case, the exact opposite happens. That is, where the Tibetan translators of the “bhāṣya-text” failed to realize it to be a kārikā, the translators of the “kārikā-text” have it as a kārikā. Therefore, the “kārikā-text” was not produced by extractions from the “bhāṣya-text”. Since, however, both of these were translated by the same persons (Jinamitra, Śilendrabodhi, and Ye śes sde), this error suggests that there existed a Sanskrit original of the “kārikā-text” and that the translators translated the “kārikā-text” correctly but misunderstood the kārikā when they translated the “bhāṣya-text”.

With the exception of the above-mentioned merit, however, the Vulgar edition has many errors. In the “bhāṣya-text” a total of five antara-ślokas (or intermediate ślokas)—two in Chapter II and three in Chapter V—are found. While the Vulgar edition of the “kārikā-text” includes the five antara-ślokas,

Sthiramati understood the passage to come from an “āgama”, but was this “āgama” an entirely separate text or was it Maitreya’s kārikā?

¹⁸ The Derge Edition was kindly checked for me by Mr. N. Takata, Kōyasan Daigaku.

¹⁹ This text, consisting of fourteen leaves, is printed in a set of Maitreya’s five treatises as the fourth book labelled “麦四本”

²⁰ Cf. Prof. H. Ui’s comment quoted in the Yamaguchi’s Japanese translation of *Sthiramati*, *Madhyāntavibhāṣaṭīkā*, p. iii.

in contrast to this, the Tibetan Tanjur editions correctly omit them. Here, the word “antara-śloka” was used by Sthiramati himself to denote two kārīkās which were inserted in the middle of kārīkā II. 10 and to denote two other kārīkās inserted after kārīkā V. 22. The exact meaning of “antara-śloka” is not clear to me, but it seems that it is equivalent to “saṃgraha-śloka”²¹ (recapitulating verse) which is a verse composed by Vasubandhu, as a part of his commentary, in order to aid his students. Or, since Hsüan-tsang, in Chapter V, introduces these ślokas by saying 有頌言 (There are ślokas which state:), it would seem that Vasubandhu quoted them from another source. In any case, it is a fact that they should not be regarded as Maitreya’s original kārīkās. Throughout his text, Hsüan-tsang puts the characters 頌曰 (The kārīkā [of Maitreya] states:) and the characters 論曰 (In commenting [Vasubandhu] states:) respectively, before and after quoting Maitreya’s kārīkās. But, since he puts neither of them before and after these antara-ślokas, he was also aware that these were not Maitreya’s original kārīkās. Of course, it is not proper for the Vulgar edition to include these ślokas in Maitreya’s “kārīkā-text”; in all probabilities, these ślokas were added later being erroneously extracted from the bhāṣya. The same kind of erroneous extraction also can be seen in other places such as in the two pādas following III. 22 and in the pāda following V. 1.

On the other hand, however, a similar kind of error occurs in the “kārīkā-text” of the Tibetan Tripiṭaka. That is, the pāda following IV. 12 a-b was erroneously extracted from the prose-section of the “bhāṣya-text”. Also, a pāda from V. 2 was mistakenly repeated a little later. The former instance can be seen in the Vulgar edition just as it appears in the Tibetan Tanjur but the latter instance has been corrected.

These examples are suggestive of the fact that the “kārīkā-text” was made by extracting the kārīkās from the “bhāṣya-text”. However, the above-stated fact that kārīkā I. 22 is complete in the Vulgar edition opposes this view. It is difficult to believe that some person in Tibet supplemented the kārīkā with the two closing pādas of kārīkā I. 22. Consequently, the only conclusion we can draw is that the Tibetan “kārīkā-text” probably existed independently in a properly translated form from the beginning and to this text careless people added, erroneously, some superfluous pādas by extracting them from the “bhāṣya-text”, thus developing the present forms of the “kārīkā-text”. Therefore, we can infer that there probably existed also an original Sanskrit “kārīkā-text”,

²¹ Dr. M. Hattori has kindly informed me that according to D. B. Malvaniya (*Svārthānumāna-pariccheda* by *Dharmakīrti*, Benares 1959, p. 12) saṃgraha-śloka is sometimes called antara-śloka. R. Gnoli also remarks that these terms are interchangeable (*The Pramāṇavārtikam* of *Dharmakīrti*, S. O. R. XXIII, Roma 1960, p. xxxiii).

and it is highly probable since its name is given in the list of manuscripts discovered by Rev. Sankrityāyana in the Spos-khang Monastery. However, it was neither photographed nor copied. If we could obtain this manuscript, it would add a great deal of light on the problem of the “kārikā-text”.

Secondly, according to the Yamaguchi edition, there are twenty-three kārikās in Chapter III, Tattva-pariccheda, but actually there are only twenty-two and a half kārikās. Prof. Yamaguchi miscounted the two pādas introducing “Kauśalya-tattva” as III. 15 a-b (see p. 44, note 1). Since this portion in Sthiramati’s Ṭikā lacks the Sanskrit original, and in so far as we must depend upon Tibetan source in which both the “bhāṣya-text” and the “ṭikā-text” have them in kārikā form, this error would be understandable. However, these two pādas are actually quotations of the last two pādas of kārikā 2 in the same chapter—it is a repetition and not an introduction of a new kārikā. It is, therefore, quite natural that they do not appear in the Tibetan “kārikā-text”. The present Ms. also gives the context in prose-form and not in kārikā-form; thus, it is more evident that these two pādas do not form a part of a new kārikā.

However, is it justifiable to have any chapter end in an incomplete kārikā and have an odd number as twenty-two and a half as Chapter III does? Usually, any chapter or any treatise always ends with a completion of kārikās, and the present Chapter III ought not be an exception. I believe, therefore, there is a ṣaṭ-pāda kārikā (six-footed verse) included somewhere in this chapter. I assumed this to be, provisionally, kārikā 22, counting the following two pādas as the fifth and sixth pādas instead of counting them kārikā 23 a-b as Yamaguchi did. The same phenomenon occurs also in Chapter IV in that both the Sanskrit text and Tibetan translation have eighteen and a half kārikās. In this case, I assumed kārikā 5, which enumerates the “aṣṭa prahāṇasaṃskārāḥ”, to be six-footed. Accordingly, the numbering of the kārikās differs henceforth from that of Yamaguchi, and the chapter ends with kārikā 18.

There is a related yet different problem in Chapter V which contains just thirty kārikās and no incomplete kārikā. However, there are, in the middle of the Chapter, many instances in which one topic begins on the last half of a kārikā and ends on the first half of the next kārikā; such instances are seen especially in the section “Aviparyāsa-pariṇatā.” To answer this problem, I assumed, provisionally, there are two six-pāda kārikās included in this chapter—one is kārikā V. 6, the other V. 29. Thus, the total number of the kārikās in Chapter V is twenty-nine instead of Yamaguchi’s thirty.

Taking these things into consideration, I think that the number of kārikās (excluding the so-called antara-śloka) in the “bhāṣya-text” should be as follows :

Salutation	1 kārīkā
Framework of the Treatise	1 kārīkā
Chapter I	22 kārīkās
Chapter II	17 kārīkās
Chapter III	22 kārīkās (including one ṣaṭ-pāda)
Chapter IV	18 kārīkās (including one ṣaṭ-pāda)
Chapter V	29 kārīkās (including two ṣaṭ-pādas)
Exposition on the Name of the Treatise	1 kārīkā
Transference of Merits	1 kārīkā

What is contained in the above table is almost the same as that found in the Tibetan “kārīkā-text”. However, since the first kārīkā on “Salutation” and the last kārīkā on “Transference of Merits” were composed and added by Vasubandhu when he commented on Maitreya’s kārīkās, we can exclude them and thus attribute one hundred and ten kārīkās to Maitreya as his original composition. The same area of meaning as expounded in the kārīkās is accurately covered by the Chinese “kārīkā-text” which was translated and attributed to be Maitreya’s work by Hsüan-tsang. Further, if the kārīkās on “Framework of the Treatise” and “Exposition on the Name of the Treatise” are excluded, the actual number of kārīkās which form the actual body of the śāstra would be one hundred and eight kārīkās, including three ṣaṭ-pāda ones.

This calculation of kārīkās, applicable also to the Tibetan translations, is based upon two extant Sanskrit texts. The number of kārīkās in Hsüan-tsang’s translation differs from that of the Indian original due to the fact that his translation increases or decreases the number of kārīkās in accordance with the Chinese style. Paramārtha’s translation, on the whole, seems to correspond to the Sanskrit original in form but, on the finer points, it differs from the present Ms. and differs in the number of kārīkās. There is an unique difference in Paramārtha’s translation in that two extra kārīkās, which were meant to exhort students but which cannot be seen in any of the other texts, precede the final kārīkā on “Transference of Merits”. This is unique and rather odd because Paramārtha seems to write as if Vasubandhu’s commentary ended with those two kārīkās and puts Vasubandhu’s kārīkā on “Transference of Merits” outside the commentary proper, as if it were his (Paramārtha’s) own.

The last kārīkā on “Transference of Merits” is not commented upon in Sthiramati’s Ṭīkā. This portion of the Ms., unfortunately, is effaced and difficult to read; it was possible to decipher it only with the help of the Tibetan translation. Its metre is Vasantatilakā (8+6 syllables), and I have tentatively trans-

lated it in the following manner :

If there be any virtue in composing this commentary,
May it be helpful to all being's Virtue and Wisdom growth.
By this, may the beings acquire, before long,
The great prosperity and three kinds of Enlightenment.

TEXT OF THE
MADHYĀNTAVIBHĀGA-BHĀṢYA

*¹ namo buddhāya |

1b,1

[Abhyarcana]

śāstrasyāśya praṇetāram abhyarhya sugatātmajaṃ [|]
vaktāram cāsmad-ādibhyo yatiṣye 'rtha²-vivecane ||

5

[Śāstra-śarīra]

tatrāditaḥ śāstra-śarīraṃ vyavasthāpyate |

lakṣaṇaṃ hy āvṛtis³ tatvaṃ pratipakṣasya bhāvanā |

tatra * ca sthā phala-prāptir yānānuttaryam eva ca ||

1b,2

ity ete saptārthā hy asmiṃ⁴ cchāstre⁵ upadiśyante | yad uta
10 lakṣaṇaṃ⁶ āvaraṇaṃ tatvaṃ pratipakṣasya bhāvanā | tasyām
eva ca pratipakṣa-bhāvanāyām avasthā * phala-prāptiś ca⁷ yānā- 1b,3
nuttaryaṇ ca (') saptamo 'rthaḥ⁸ |

[CHAPTER I. LAKṢAṆA-PARICCHEDA]

[1. Abhūtaparikalpa ; a. Sad-asal-lakṣaṇa]

15 tatra lakṣaṇaṃ ārabhyāha |

abhūta-parikalpo 'sti⁹ dvayan tatra na vidyate |

śūnyatā vidyate tv atra⁹ tasyām api sa vidyate || I. 1

¹ A sign in the shape of a vertically elongated S is placed at the beginning. It seems to mark the commencement of the text (but probably not the letter om̐).

² Ms. no avagraha.

³ Ms. āvṛttis.

⁴ Sic Ms. ; read asmiṃ chā°.

⁵ Sic Ms. ; read °tra.

⁶ Sic Ms., saṃdhi not observed.

⁷ "śca" is not clear in Ms.

⁸ Ms. no avagraha.

⁹ Ms. atatra.

- 1b,4 tatrābhūtapari*kalpo grāhya-grāhaka-vikalpaḥ | dvayaṁ grā-
hyaṁ grāhakaṁ ca | śūnyatā tasyābhūtaparikalpasya grāhya-
grāhaka-bhāvena virahitatā | tasyām api sa vidyata ity abhūta-
1b,5 parikalpaḥ | evaṁ yad ya*tra nāsti tat tena śūnyam iti yathā-
bhūtaṁ samanupaśyati yat punar atrāvaśiṣṭaṁ bhavati tat sad 5
ihāstiti¹ yathābhūtaṁ prajānātity aviparītaṁ śūnyatā-lakṣaṇam
1b,6 udbhāvitam bhavati | *

na śūnyam nāpi cāśūnyam tasmāt sarvvaṁ vidhiyate |
satvād asatvāt satvāc ca¹ madhyamā pratipac² ca sā || I. 2

- na śūnyam śūnyatayā cābhūtaparikalpena ca | na cāśūnyam dva- 10
2a,1 yena grāhyena³ grāhakeṇa ca | sarvvaṁ saṁ*skṛtaṁ cābhūta-
parikalpākhyam | asaṁskṛtaṁ ca śūnyatākhyam | vidhiyate nir-
diśyate⁴ | satvād abhūtaparikalpasya¹ | asatvād dvayasya¹ | satvāc
ca śūnyatāyā abhūtaparikalpe⁴ | tasyām cābhūtaparikalpasya¹ |
2a,2 sā ca madhyamā pra*tipat | yat sarvvaṁ | nāikāntena śūnyam 15
nāikāntenāśūnyam | evaṁ ayaṁ pāṭhaḥ Prajñāpāramitādiṣv anu-
lomito bhavati “sarvvaṁ idaṁ na śūnyam nāpi cāśūnyam⁵” iti |

[b. Sva-lakṣaṇa]

- 2a,3 evaṁ abhūtaparika*lpasya sal-lakṣaṇam asal-lakṣaṇam ca khyā-
payitvā | sva-lakṣaṇam khyāpayati | 20

artha-satvâtma-vijñapti-pratibhāsam prajāyate |
vijñānam nāsti cāsyârthas tad-abhāvât tad apy asat || I. 3

- 2a,4 tatrâ*rtha-pratibhāsam yad rūpâdi-bhāvena pratibhāsate | satva-
pratibhāsam yat pañcendriyatvena sva-para-santānayaḥ [] ātma-
pratibhāsam kliṣṭaṁ manaḥ | ātmamohâdi-saṁprayogāt | vijñā- 25
2a,5 pti-*pratibhāsam ṣaḍ vijñānāni [] nāsti cāsyârtha iti | artha-sa-
tva-pratibhāsasyânākāratvāt | ātma-vijñapti-pratibhāsasya ca vi-

¹ Ms. idihāstiti.

² Ms. pratic.

³ Sic Ms.

⁴ Ms. °parikelpe.

⁵ Ms. cāśyaśūnyam.

I. 1~5

tatha-pratibhāsatvāt | tad-abhāvāt tad apy asad iti ¹ 'ya*t tad- 2a,6
grāhyaṃ rūpādi-pañcēndriyaṃ manaḥ ṣaḍ-vijñāna-saṃjñakaṃ
catur-vvidhaṃ tasya grāhyasyārthasyābhāvāt tad api grāhakaṃ
vijñānam asat¹ |

8 abhūtaparikalpatvaṃ siddham asya bhavaty atah |
na tathā sarvvathā * 'bhāvāt² | 2b,1

yasmān na tathā 'sya bhāvo yathā pratibhāsa utpadyate | na ca
sarvvathā 'bhāvo bhrānti-mātrasyōtpādāt | kim-arthaṃ punas
tasyābhāva eva nēṣyate | yasmāt |

10 tat-kṣayān muktir³ iṣyate || I. 4

anyathā na bandho * na mokṣaḥ prasidhyed iti saṃkleśa-vyava- 2b,2
dānāpavāda-doṣaḥ syāt |

[c. Saṃgraha-lakṣaṇa]

15 evam abhūtaparikalpasya sva-lakṣaṇaṃ khyāpayitvā saṃgraha-
lakṣaṇaṃ khyāpayati⁴ | abhūtaparikalpa-mātre sati yathā * tra- 2b,3
yāṇām⁵ svabhāvānām saṃgraho bhavati |

kalpitaḥ paratantraś ca pariniṣpanna eva ca |
arthād abhūtakalpāc ca dvayābhāvāc ca deśitaḥ || I. 5

20 arthaḥ parikalpitaḥ svabhāvaḥ | abhūtaparika*lpāḥ paratantraḥ 2b,4
svabhāvaḥ | grāhya-grāhakābhāvāḥ pariniṣpannaḥ svabhāvaḥ |

[d. Asal-lakṣaṇānupraveśōpāya-lakṣaṇa

idānīn tasminn evābhūtaparikalpe 'sal-lakṣaṇānupraveśōpāya-la-
kṣaṇaṃ paridīpayati |

¹...¹ "yat tad-grāhyaṃ . . . vijñānam asat" differs from Tib.: *don med pas hdsin paḥi rnam par śes pa de yañ med do*, but Paramārtha seems to coincide with Skt. Better reading "rūpādi-pañcēndriya-manaḥ-ṣaḍ°"?

² Ms. seems to have an avagraha.

³ Ms. tat-kṣayātsaktir (a letter in the margin seems to give its correction). Sthira-mati's ṭikā gives tat-kṣepān muktir, but Tib. *zad*, and Chin. 滅.

⁴ Ms. khyāpayiti.

⁵ Ms. no anusvāra.

2b,5 **upalabdhiṃ sa*māsṛitya nōpalabdhiḥ prajāyate |**
nōpalabdhiṃ samāsṛitya nōpalabdhiḥ prajāyate || I. 6

vijñapti-mātrōpalabdhiṃ niśṛityārthānupalabdhir jāyate | arthān-
 2b,6 upalabdhiṃ niśṛitya vijñapti-*mātrasyāpy anupalabdhir jāyate |
 evaṃ asal-lakṣaṇaṃ grāhya-grāhakayoḥ praviśati |

5

upalabdhes tataḥ siddhā nōpalabdhi-svabhāvatā |

upalabhyārthābhāve¹ upalabdhy-ayogāt |

3a,1 **tasmāc ca samatā jñeyā nō*palambhōpalambhayoḥ || I. 7**

upalabdher upalabdhitvenāsiddhatvād² abhūtārtha-pratibhāsatayā
 tūpalabdhir ity ucyate 'nupalabdhi-svabhāvāpi sati³

10

[e. Prabheda-lakṣaṇa

tasyāivēdānīm abhūtaparikalpasya prabheda⁴-lakṣaṇaṃ khyā-
 3a,2 paya*ti |

abhūtaparikalpaś ca⁵ citta-caittās tridhātukāḥ |

kāma-rūpā⁶rūpyāvacara-bhedena |

15

[f. Paryāya-lakṣaṇa]

paryāya-lakṣaṇaṃ ca khyāpayati⁷ |

tatrārtha-dṛṣṭir vijñānaṃ tad-viśeṣe tu caitasāḥ || I. 8

3a,3 tatrārtha-mātre dṛṣṭi*r vijñānaṃ | artha-viśeṣe dṛṣṭiś caitasā
 vedanādayaḥ |

20

[g. Pravṛtti-lakṣaṇa]

pravṛtti-lakṣaṇaṃ ca khyāpayati |

¹ Sic Ms., samdhi not observed.

² Ms. °siddhā°.

³ Sthiramati's ṭikā, °svabhāve'pi sati.

⁴ Ms. pratibheda.

⁵ Ṭikā, °kalpas tu.

⁶ Ms. kāma-rūpa°.

⁷ Ms. khyāṣapayati.

ekam pratyaya-vijñānam dvitīyam au¹pabhogikam |
upabhoga-pariccheda²-prerakās tatra caitasā*ḥ || I. 9

3a,4

ālaya-vijñānam anyeṣām vijñānānam pratyayatvāt pratyaya-vijñā-
 nam | tat-pratyayaṁ pravṛtti-vijñānam aupabhogikam | upabho-
 5 go vedanā | paricchedaḥ saṁjñā | prerakāḥ saṁskārā vijñā*-
 nasya cetanā-manaskārādayaḥ |

3a,5

[h. Saṁkleśa-lakṣaṇa]

saṁkleśa-lakṣaṇam ca khyāpayati |

chādanād ropañac cāiva nayanāt saṁ³parigrahāt |
 10 **pūraṇāt tri-paricchedād upabhogāc ca⁴ karṣaṇāt || I. 10**
nibandhanād ā*bhimukhyād⁵ duḥkhanāt kliśyate jagat |

3a,6

tatra cchādanād avidyayā yathābhūta-darśana-vibandhanāt⁶ | ropā-
 ṇāt saṁskārair vijñāne karmma-vāsanāyāḥ pratiṣṭhāpanāt | nayanād
 vijñānenōpa *patti⁷-sthāna-saṁprāpaṇāt⁸ | saṁparigrahān nāmarū- 3b,1
 15 peṇātma-bhāvasya | pūraṇāt ṣaḍ-āyatanena⁹ | tri-paricchedāt spar-
 śena | upabhogād vedanayā | karṣaṇāt tṛṣṇayā karmmakṣiptasya
 punarbhavasya [|] nibandhanād upā*dānair vijñānasyō¹⁰ tpatty¹¹- 3b,2
 anukūleṣu kāmādiṣu | ābhimukhyād bhavena kṛtasya karmmaṇaḥ
 punarbhave vipāka-dānāyābhimukhī-karaṇāt | duḥkhanāj jātyā
 20 jarā-maraṇena ca (¹) parikliśya*te jagat | so 'yaṁ | 3b,3

tredhā dvedhā ca saṁkleśaḥ saptadhā 'bhūta-kalpanāt || I. 11

tredhā saṁkleśaḥ | kleśa-saṁkleśaḥ karmma-saṁkleśaḥ¹² janma-
 saṁkleśaś ca | tatra kleśa-saṁkleśo 'vidyā-tṛṣṇōpādā*nāni | 3b,4
 karmma-saṁkleśaḥ saṁskārā bhavaś ca | janma-saṁkleśaḥ śeṣāṇy
 25 aṅgāni | dvedhā saṁkleśaḥ | hetu-saṁkleśaḥ phala-saṁkleśaś ca |

¹ Ms. °mṁau° ?

⁸ anusvāra missing in Ms.

⁵ Ms. ābhibhimu°.

⁷ Ṭikā, °otpatti.

⁹ Ms. āyatetanena.

¹¹ Ms. °tpattyatty. Ṭikā, °opapatty°.

² Ms. adds a half-daṇḍa.

⁴ Ms. upabhoccā.

⁶ Ṭikā, vibandhāt.

⁸ Ṭikā, saṁprekṣaṇāt.

¹⁰ Ms. vijñānāsyō.

¹² Sic Ms., saṁdhi not observed.

- 3b,5 tatra hetu-saṁkleśaḥ kleśa-karmma-svabhāvair aṅgaiḥ phala-saṁ-
kleśaś ca śeṣaiḥ¹ | saptadhā saṁkleśaḥ saptavidho hetuḥ | vipa-
ryāsa-hetuḥ | ākṣepa-hetuḥ | upanaya-hetuḥ | parigraha-hetuḥ |
3b,6 upabhoga-hetuḥ | ākarṣaṇa-hetuḥ | udvega-hetuś ca² | * tatra vipa-
ryāsa-hetur avidyā | ākṣepa-hetuḥ saṁskārāḥ | upanaya-hetur 5
vijñānaṁ | parigraha-hetur nāmarūpa-śaḍāyatane | upabhoga-hetuḥ
4a,1 sparśa-vedane | ākarṣaṇa-hetus tṛṣṇôpādāna-bhavāḥ |*udvega-hetur
jāti-jarāmaṇe³ | sarvvaś cāiṣa saṁkleśo 'bhūtaparikalpāt pra-
varttata iti |

[Abhūtaparikalpa-piṇḍārtha |

10

- piṇḍārthaḥ punar abhūtaparikalpasya⁴ nava-vidhaṁ lakṣaṇaṁ
paridīpitaṁ bhavati | sal⁵-lakṣaṇaṁ | asal-lakṣaṇaṁ¹ sva-lakṣaṇaṁ |
4a,2 * saṁgraha-lakṣaṇaṁ [¹] asal-lakṣaṇānupravesôpāya-lakṣaṇaṁ |
prabheda-lakṣaṇaṁ | paryāya-lakṣaṇaṁ | pravṛtti-lakṣaṇaṁ | saṁ-
kleśa-lakṣaṇaṁ ca⁶ |

15

[2. Śūnyatā |

- 4a,3 evaṁ abhūtaparikalpaṁ khyāpayitvā yathā śūnyatā vi*jñeyā tan
nirdiśati |

lakṣaṇaṁ cātha paryāyas tad-artho bheda eva ca |
sādhanaṁ cēti vijñeyaṁ śūnyatāyāḥ samāsataḥ || I. 12

20

[a. Śūnyatā-lakṣaṇa]

kathaṁ lakṣaṇaṁ vijñeyaṁ |

dvayābhāvo hy abhāvasya bhāvaḥ⁷ śūnyasya lakṣaṇaṁ |

- 4a,4 dvaya-grāhya-*grāhaka⁸syābhāvaḥ | tasya cābhāvasya bhāvaḥ śūn-

¹ Ms. no visarga. According to Tib., 'eṣair aṅgaiḥ.

² Ms. caḥ. The sentences "viparyāsa-hetuḥ | ... udvega-hetuś ca | " omitted both in Tib. and Chīn.

³ Ms. jarāmaṇe.

⁴ Ms. °parikalpasam

⁵ Ms. adds sa or la before sal°, and erases it later.

⁶ Ms °lakṣaṇaścañca.

⁷ Ms. hyabhāvaḥ.

⁸ Ms. °grāhyagrāhyahaka.

yatāyā lakṣaṇam ity abhāva-svabhāva-lakṣaṇatvaṃ¹ śūnyatāyāḥ
paridīpitam bhavati | yaś cāsau tad-abhāva-svabhāvaḥ sa |

na bhāvo nāpi cābhāva*ḥ |

4a,5

katham na bhāvo yasmāt² dvayasyābhāvaḥ | katham nābhāvo
5 yasmāt² dvayā³bhāvasya bhāvaḥ | etac ca śūnyatāyā lakṣaṇam |
tasmād abhūtaparikalpān

na prthaktvāika⁴-lakṣaṇam || I. 13

prthaktve * sati dharmmād anyā dharmmatēti na yujyate | a- 4a,6
nityatā-duḥkhatāvat | ekatve sati viśuddhy-āmbanāṃ jñānaṃ⁵ na
10 syāt sāmānya-lakṣaṇaṃ ca | etena tattvā⁶nyatva-vinirmuktaṃ
lakṣaṇam paridīpitam bhava*ti | 4b,1

[b. Śūnyatā-paryāya]

katham paryāyo vijñeyaḥ |

tathatā bhūta-koṭiś cānimittam paramārthatā |
15 dharmma-dhātuś ca paryāyāḥ śūnyatāyāḥ samāsataḥ || I. 14

[c. Śūnyatā-paryāyārtha]

katham paryāyārtho⁷ vijñeyaḥ |

ananyathā-’viparyāsa-tan-nirodhārya-gocaraiḥ | *

4b,2

hetutvāc cārya-dharmmāṇāṃ paryāyārtho yathā-kramam || I. 15

20 ananyathārthena⁸ tathātā⁹ nityan tathāivēti kṛtvā [] aviparyāsār-
thena¹⁰ bhūta-koṭiḥ¹¹ viparyāsāvastutvāt | nimitta-nirodhārthenāni-
mi*ttam sarvva-nimittābhāvāt | ārya-jñāna-gocaratvāt paramā- 4b,3
rthaḥ | parama-jñāna-viśayatvād¹²[] ārya-dharmma-hetutvād dha-

¹ Ms. no anusvāra.

² Without saṃdhi, sic Ms.

³ Ms. dvabhāyā.

⁴ In Ms., an illegible letter inserted between “tha” and “ktvai”.

⁵ Tib. and Ṭikā omit jñānaṃ, but two Chin. versions.

⁶ Ms. tattvā, instead of usual tatvā.

⁷ Ms. kaparyāyārtho.

⁸ Ms. °thānarthena.

⁹ Sic Ms.

¹⁰ Ms. °naḥ.

¹¹ Without saṃdhi, sic Ms.

¹² Ṭikā, °gocaratvāt, but Tib. *yuḥ*.

4b,4 rmma-dhātuḥ | ārya-dharmmāṇān tad-ālam¹bana-prabhava tvāt |
hetv-artho² hy atra dhā*tv-arthaḥ |

[d. Śūnyatā-prabheda]

katham śūnyatāyāḥ prabheda jñeyāḥ |

saṁkliṣṭā ca viśuddhā ca |

5

ity asyāḥ prabhedaḥ | kasyām avasthāyām saṁkliṣṭā kasyām viśud-
dhā |

samālā nirmmalā ca sā |

4b,5 yadā saha malena varttate * tadā saṁkliṣṭā | yadā prahīṇamalā
tadā viśuddhā | yadi samālā bhūtvā nirmmalā bhavati katham 10
vikāra-dharminītvād³ anityā na bhavati | yasmād asyāḥ

4b,6 **abdhātu-kanakākāśa-śuddhivac chuddhi*r iṣyate || I. 16**

5a,1 āgantuka-malāpagamān na tu tasyāḥ svabhāvānya*tvam bhavati⁴ |

[Ṣoḍaśa-vidhā śūnyatā]

ayam aparāḥ prabhedaḥ ṣoḍaśa-vidhā śūnyatā⁵ | adhyātma-śūnyatā | 15
bahirddhā-śūnyatā | adhyātma-bahirddhā-śūnyatā | mahā-śūnyatā |
śūnyatā-śūnyatā | paramārtha-śūnyatā | saṁskṛta-śūnyatā | asaṁ-
5a,2 skṛta-śūnya*tā | atyanta-śūnyatā | anavarāgra-śūnyatā⁶ | anavakāra-
śūnyatā⁷ | prakṛti-śūnyatā | lakṣaṇa-śūnyatā | sarvva-dharma-
śūnyatā | abhāva-śūnyatā | abhāva-svabhāva-śūnyatā ca⁸ | sâiṣā 20
samāsato veditavyā |

5a,3 **bhokṭṛ-bhojana⁹-ta*d-deha-pratiṣṭhā-vastu-śūnyatā |**

¹ Ms. tad-ādalam°

² Ms. heturtho.

³ Ms. dharminītvād; Tib. (*hgyur baḥi*) chos can yin pas.

⁴ Instead of °tvam bhavati, Ms. reads: “°tā | sarvva-dharma-śūnyatā | abhāva-śūnyatā | abhāva-svabhāva-śūnyatā ca | sâiṣā samāsato veditavyā || bhokṭṛ-bhojana-taddeha-pratiṣṭhāvastu(5a,1)tvam bhavati | ”. The last portion of fol. 4b is an erroneous repetition of sentences found in the following “ṣoḍaśa-vidhā śūnyatā”.

⁵ Ms. śyanyatā.

⁶ Ms. anavarāśūnyatā.

⁷ In the upper margin, anavakāra-śūnyatā is supplemented by a later hand.

⁸ “ca” is inserted in accordance with the duplicated sentence mentioned in note 4.

⁹ Ms. bhojanaca.

tac ca yena yathā dṛṣṭam yad-arthaṁ tasya śūnyatā || I. 17¹

tatra bhokṭṛ-śūnyatā(|)² ādhyātmikāny āyatanāny ārabdhā[¹] bho-
jana-śūnyatā bāhyāni | tad-dehas taylor bhokṭṛ-bho*janayor³ yad 5a,4
adhiṣṭhānam śarīram [¹] tasya śūnyatā 'dhyātma-bahirdhā-śūnya-
5 tēty ucyate | pratiṣṭhā-vastu bhājana-lokaḥ [|] tasya vistīrṇṇatvāc
chūnyatā⁴ mahā-śūnyatēty ucyate | tac cādhyātmikā*yatanādi yena 5a,5
śūnyam dṛṣṭam śūnyatā-jñānena [|] tasya śūnyatā śūnyatā-śūnyatā⁵
| yathā ca⁶ dṛṣṭam paramārthākāreṇa tasya śūnyatā paramārtha-
śūnyatā | yad-arthaṁ⁷ ca bodhisatvaḥ prapadyate⁸ tasya ca * 5a,6
10 śūnyatā | kim-arthaṁ ca prapadyate⁹ |

śubha-dvayasya prāpty-arthaṁ¹⁰ |

kuśalasya saṁskṛtasyāsaṁskṛtasya ca |

sadā satva-hitāya ca |

atyanta-satva-hitārthaṁ |

15 **saṁsārā¹¹tyajanārthaṁ ca |**

anavarāgrasya hi saṁsāra*sya śūnyatām apaśyan khinnāḥ saṁ- 5b,1
sāram parityajeta |

kuśalasyākṣayāya ca || I. 18

nirupadhiśeṣe nirvvāṇe 'pi¹² yan nāvakirati¹³ nōtsrjati tasya śūn-

¹ In Tib., kārikās I. 18 and 19 appear here right after I. 17.

² In Ṭikā, "hy" is inserted by Yamaguchi instead of a daṇḍa.

³ Ms. repeats bho at the beginning of line 4.

⁴ Ṭikā, tacchūnyatā.

⁵ In Ms., one śūnyatā missing. (Illegible letters in the lower margin seem to give its correction.)

⁶ Ms. yathāva, which stands for yathāvad? Hsüan-tsang, 如理; Paramārtha, 如道理; but Tib. *ji ltar*.

⁷ Ms. no anusvāra.

⁸ Ṭikā, pratipadyate.

⁹ Ms. pradyate.

¹⁰ In Ms., anusvāra not visible.

¹¹ Ms. saṁsārā.

¹² Ms. no avagraha.

¹³ Ms. nāvakirati.

yatā (|) anavakāra-śūnyatēty¹ ucyate |

5b,2 gotrasya ca viśuddhy-a*rtham |

gotram hi prakṛtiḥ svābhāvikatvāt |

lakṣaṇa-vyañjanāptaye |

mahāpuruṣa-lakṣaṇānām sānuvyañjanānām prāptaye |

5

śuddhaye buddha-dharmmāṇām² bodhisatvaḥ prapadyate || I. 19

5b,3 bala-vaiśāradyāve*ṇikādinām | evaṁ tāvaca caturddaśānām śūnyatā-
nām vyavasthānam veditavyam | kā punar atra śūnyatā |

pudgalasyātha dharmmāṇām abhāvaḥ śūnyatā 'tra hi |

5b,4 **tad-abhāvasya sadbhāvas tasmin * sā śūnyatā 'parā || I. 20**

10

pudgala-dharmmābhāvaś ca śūnyatā | tad-abhāvasya³ ca sadbhā-
vaḥ ['] tasmin yathōkte bhoktrādaḥ sānyā⁴ śūnyatēti ['] śūnyatā-
lakṣaṇa-khyāpanārtham dvividhām⁵ ante śūnyatām vyavasthā-*
5b,5 payati | abhāva-śūnyatām abhāva-svabhāva-śūnyatām ca | pudgala-
dharmma-samāropasya tac-chūnyatāpavādasya ca parihārārtham⁶ 15
yathākramam⁶ | evaṁ śūnyatāyāḥ prabheda vijñeyāḥ |

[e. Śūnyatā-sādhana]

5b,6 katham sādhanam * vijñeyam |

saṁkṣiptā ced bhaven nāsau muktāḥ syuḥ sarvva-dehinaḥ |

viśuddhā ced bhaven nāsau vyāyāmo⁷ niṣphalo bhavet || I. 21

20

5b,7 yadi dharmmāṇām śūnyatā⁸ āgantukair upakleśair anutpanne^{9*}

¹ Ms. śūnyatoty.

² Ms. śuddhaye budharmmāṇām. Tib. *saṅs rgyas chos rnam dag byaḥi phyir*.

³ Ms. tadbhāvasya.

⁴ Ms. nānyā. Tib. has *goñ du*, but not found in Skt.

⁵ Ms. dvividhām.

⁶ In Ms. anusvāra not visible.

⁷ Ms. vyāyātmā.

⁸ Saṁdhi not observed.

⁹ Ms. aśūnutpanne?

'pi¹ pratipakṣe na samkliṣṭā bhavet samkleśābhāvād ayatnata eva
muktāḥ sarvva-satvā bhaveyuḥ | athôtpanne 'pi¹ pratipakṣe na
viśuddhā² bhavet³ mokṣārtham ārambho niṣphalo bhavet | evaṁ
ca kṛtvā | *

6a,1

5 na kliṣṭā nāpi vākliṣṭā śuddhā 'śuddhā na cāiva sā |
katham na kliṣṭā nāpi cāśuddhā | prakṛtyāiva |
prabhāsvaratvāc cittasya |
katham nākliṣṭā na śuddhā |

kleśasyâgantukatvataḥ || I. 22

10 evaṁ śūnyatāyā uddiṣṭaḥ prabhedaḥ * sādhitō bhavati |

6a,2

[Śūnyatā-piṇḍārtha]

tatra śūnyatāyāḥ⁴ piṇḍārthaḥ | lakṣaṇato vyavasthānataś ca vedita-
vyaḥ | tatra lakṣaṇato 'bhāva-lakṣaṇato bhāva-lakṣaṇataś ca | bhāva-
lakṣaṇam punar bhāvābhāva⁵-vinirmukta-la^{*}kṣaṇataś ca | tatvānya-
15 tva⁶-vinirmukta-lakṣaṇataś ca | vyavasthānam punaḥ paryāyādi-vy-
avasthānato veditavyam | ⁷tatrāitayā catuḥprakāra-deśanayā śūn-
yatāyāḥ svalakṣaṇam | karmma-lakṣaṇam | samkle^{*}śa-vyavadāna-
lakṣaṇam | yukti-lakṣaṇam cōdbhāvitam bhavati ¹ vikalpa-trāsa-
kauśīdya-vicikitsōpaśāntaye⁷ |

6a,3

6a,4

20 madhyānta-vibhāge⁸ lakṣaṇa-paricchedaḥ prathamah⁹ ||

||

¹ Ms. no avagraha.

² Ms. śuddhā, but Tib. and Ṭikā.

³ Sic Ms., samdhi not observed.

⁴ Ms. °tayāḥ.

⁵ Ms. bhāvāva.

⁶ Ms. tachānyatva.

⁷...⁷ "tatra° ... °paśāntaye" lacking in Chin. versions.

⁸ In Ms., "bhāṣye" is supplemented in the upper margin.

⁹ Ms. pramathamah.

[CHAPTER II. ĀVARAṆA-PARICCHEDA]

[1. Vyāpy-ādi-pañcāvaraṇa]

6a,5 āvaraṇam adhikṛtyā*ha |

vyāpi-prādeśikôdrikta-samādāna-vivarjjanam¹ |

dvayāvaraṇam ākhyātam |

5

tatra vyāpi kleśa-jñeyāvaraṇam bodhisatva-gotrakāṇām kaṁ sākā-
6a,6 yāt² | prādeśikaṁ kleśāvaraṇam śrāvakādi-*gotrakāṇām | udriktaṁ

teṣām eva rāgādi-caritānām | samaṁ sama-bhāga-caritānām | saṁ-
sārādāna-tyāgāvaraṇam³ bodhisatva-gotrakāṇām apratiṣṭhitanirvā⁴-

6b,1 ṇāvaraṇād ity etad⁵ yathāyogam ubhayeṣā*m āvaraṇam⁶ ākhyātam | 10
bodhisatva-gotrakāṇām śrāvakādi-gotrakāṇām ca |

[2. Prayoga-nava-saṁyojanāvaraṇa]

punar

navadhā kleśa-lakṣaṇam || II. 1

saṁyojanāny āvaraṇam⁷ |

15

nava saṁyojanāni (|) kleśāvaraṇam | kasyāitasyāvaraṇam⁸ |

6b,2 **udvega-samupe*kṣayoḥ |**

tattva⁹-dṛṣṭeś ca |

anunaya-saṁyojanam saṁ¹⁰vegasyāvaraṇam [|] pratigha¹¹-saṁyoja-

¹ Ms. double “j”.

² The reading “kaṁ . . .” is dubious. Read, omitting “kaṁ”, “sākalyāvaraṇāt” in accordance with Tib. “(don) mthaḥ dag la sgrib paḥi phyir ro”? Yamaguchi restored it “sakalārtha āvaraṇatvāt”(Ṭikā, p. 264).

³ Ms. tyāgāvaraṇam.

⁴ Ms. single “v”, here.

⁵ Ms. ityed.

⁶ Ms. āravaram.

⁷ The pāda in vipulā II.

⁸ Ms. kasautāsyāvaraṇam (or kasyaitā°). Tib. *de dag gaṇ la gaṇ sgrib ce na*, but second *gaṇ* omitted in Ṭikā, Der. edition.

⁹ Here double “t” instead of the usual single tatva.

¹⁰ In Ms., anusvāra not visible.

¹¹ Ms. pratisagha.

II. 1~5

nam upekṣīyāḥ | tena hi pratikūlam api pratigha-vastu¹ upekṣitum
na śaknoti | śeṣāni ta^{*}ttva²-darśanasyāvaraṇam | katham kṛtvā | 6b,3
tāni hi yathākramam |

satkāya-dṛṣṭes tad-vastuno 'pi³ ca || II. 2

5 nirodha-mārgga-ratneṣu lābha-satkāra eva ca |
saṃlekhasya parijñāne |

saṃyojanāny⁴ āvara^{*}ṇam bhavaṃti | māna⁵-saṃyojanam hi sat- 6b,4
kāya-dṛṣṭi-parijñāne bhavaty āvaraṇam | abhisamaya-kāle sāntara-
vyantarāsmimāna-samudācāra-vaśena tad-aprahāṇāt | avidyā-saṃ-
10 yoja^{*}ṇam satkāya-dṛṣṭi-vastu-parijñāne | tenōpādāna⁶-skandhā⁷- 6b,5
parijñānāt | dṛṣṭi-saṃyojanam nirodhasatya-parijñāne | satkāyān-
tagrāha-dṛṣṭibhyām tad-uttrāsāt⁸ [|] mithyā-dṛṣṭyā cāpavā^{*}dāt | 6b,6
parāmarśa-saṃyojanam mārggasatya-parijñāne | anyathā 'gra-
śuddhi-parāmarṣaṇāt⁹ | vicikitsā-saṃyojanam ratna-traya-parijñāne
15 tad-guṇānabhiśraddhānāt | irṣyā¹⁰-saṃyojanam lābha-sa^{*}tkāra-pari- 7a,1
jñāne tad-doṣādarśanāt | mātṣarya-saṃyojanam saṃlekha¹¹-parijñā-
ne pariṣkāradhyavasānāt |

[3. Bodhisattvāvaraṇa]

[a. Daśa-śubhādiṣv āvaraṇam]

20 śubhādau daśadhā 'param¹² || II. 3

aparam punar āvaraṇam¹³ | daśavidhe śubhādau veditavyam | kin
tad āva^{*}raṇam ke ca śubhādayaḥ | 7a,2

aprayogo 'nāyatane 'yoga-vihitaś ca yaḥ |
nōtpattir amanaskāraḥ sambhārasyāprapūrṇatā || II. 4
25 gotra-mitrasya vaidhuryam cittasya parikheditā |

¹ Sic Ms., saṃdhi not observed.

² Ms. double "t".

³ Ms. no avagraha.

⁴ Ms. saṃyojanānā. In Tib., saṃyojanāny omitted.

⁵ Ms. mānā.

⁶ Ms. °pāhādāna.

⁷ Ms. skandha.

⁸ Ms. dṛṣṭiduttrāsāt, but Tib. ... lta ba gñis kyis de la skrag pa.

⁹ Sic Ms.; read °marśana°.

¹⁰ Ms. irṣyā?

¹¹ Ms. saṃlakha.

¹² Ms. daśadhātta 'param.

¹³ Ms. punavaraṇam.

- 7a,3 **pra*tipatteś ca vaidhuryaṃ kuduṣṭa-jana-vāsatā || II. 5**
dauṣṭhulyaṃ avaśiṣṭatvaṃ trayāt prajñā-'vipakvatā |
prakṛtyā cāiva dauṣṭhulyaṃ kauśīdyaṃ ca pramāditā || II. 6
- 7a,4 **saktir bhava ca bhoge ca lina-ci*ttatvam eva ca |**
āsraddhā 'nadhimuktiś ca yathāruta-vicāraṇā || II. 7 5
saddharmme 'gauravaṃ lābhe gurutā 'krpatā tathā |
śruta-vyasanam alpatvaṃ samādhy-aparikarmmitā || II. 8
- 7a,5 etad āvara*ṇaṃ | ke śubhādayaḥ |
śubhaṃ bodhiḥ samādānan dhimattvābhrānti-anāvṛti¹ |
naty-atrāso² 'matsaritvaṃ³ vaśitvaṃ ca śubhādayaḥ || II. 9 10
- 7a,6 eṣāṃ śubhādīnāṃ kasya katy āvaraṇāni jñeyānity ā*ha |
trīṇi trīṇi ca⁴ eteṣāṃ jñeyāny āvaraṇāni hi |
- kuśalasya trīṇy āvaraṇāni | aprayogo⁵ 'nāyatana-prayogo 'yonīśaḥ-
7b,1 prayogaś ca | bodhes trīṇi kuśalasyānutpattir a*manasikaraṇaṃ |
aparipūrṇa-sambhāratā ca | samādānaṃ bodhi-cittōtpādaḥ | tasya 15
trīṇi gotra-vaidhuryaṃ kalyāṇa-mitra-vaidhuryaṃ | parikheda-
7b,2 cittatā ca | dhīmatvaṃ⁶ bodhisatvatā | tasyāḥ prajñāne trīṇy ā*-
varaṇāni pratipatti⁷-vaidhuryaṃ kujana-vāsaḥ | duṣṭa⁸-jana-vāsaś
ca | tatra kujano mūrkhā-janaḥ [|] duṣṭa-janaḥ pratihataḥ | abhrā-
7b,3 ntes trīṇi viparyāsa-dauṣṭhulyaṃ | kleśādy-āvaraṇa-tra*yād anya- 20
tamāvaśiṣṭatā | vimukti-paripācinyāḥ (|) prajñāyā aparipakvatā ca
| āvaraṇa-prahāṇam anāvaraṇaṃ | tasya trīṇi sahaṇaṃ dauṣṭhu-
7b,4 lyam⁹ | kauśīdyaṃ pramādaś ca | pari*ṇates trīṇi yair anyatra
cittam pariṇāmayati¹⁰ | nānuttarasyaṃ samyaksambodhau¹¹ [|]

¹ Ṭikā, dhimattā 'bhrāntyanāvṛittāu.

² Ms. natyutrāso? The following avagraha omitted.

³ Pāda in vipulā IV.

⁴ Saṃdhi metri causa.

⁵ In Ms., go missing.

⁶ Sic Ms.; read dhīmatvaṃ

⁷ Ms. pratiṣapatti.

⁸ Ms. duṣṭā-.

⁹ In Ms., anusvāra not visible.

¹⁰ Ms. pariṇāmayati.

¹¹ Ms. °sambādhau. Ligatures mya and ksaṃ dubious.

II. 6~10ab—daśa-k

bhava-saktir bhoga¹-saktir lina-cittatā ca | atrāsasya trīṇi ['] asa-
mbhāvanā pudgale | anadhimuktir² ddharmme³ | *yathāruta-vicāra- 7b,5
ṇārthe⁴ | amātsaryasya trīṇi saddharme⁵ 'gauravaṃ | lābha-satkāra-
pūjāyām gauravaṃ satveṣv akāruṇyaṃ ca | vaśitvasya trīṇi yair⁶
5 vibhutvaṃ na labhate ['] śruta-vyasa*naṃ dharmma-vyasana⁷-sa- 7b,6
mvarṭtaniya-karmma-prabhavanāt | alpa-śrutatvaṃ | samādhher apa-
rikarmmitatvaṃ ca |

[b. Daśa kāraṇāni]

tat punar etad āvaraṇaṃ śubhātau yatrārthe daśa kāraṇāni tad-
10 arthādhikāreṇa veditavyaṃ | daśa*kāraṇāni ['] utpatti-kāraṇaṃ tad 8a,1
yathā cakṣur-ādayaś cakṣur-vijñānasya | sthiti-kāraṇaṃ tad yathā
catvāra āhārāḥ satvānām | dhṛti-kāraṇaṃ⁸ yad yasyādhāra-bhūtaṃ |
tad yathā bhājana-lokaḥ satva-lokasya | abhivyakti-kā*raṇaṃ | 8a,2
tad yathā ['] āloko rūpasya | vikāra-kāraṇaṃ | tad yathāgny-ādayaḥ
15 pākyādīnām | viśleṣa-kāraṇaṃ tad yathā dātrādayaḥ⁹ cchedyādī-
nām | pariṇati-kāraṇaṃ | tad yathā suvarṇa-kārāda*yaḥ suvarṇ- 8a,3
ṇādīnām kaṭakādi-bhāvena pariṇatau | saṃpratyaya-kāraṇaṃ | tad
yathā dhūmādayo 'gny¹⁰-ādīnām | saṃpratyāyana¹¹-kāraṇaṃ | tad
yathā hetuḥ pratijñāyāḥ ['] prāpti-kāraṇaṃ | tad yathā¹² mā*rggā- 8a,4
20 dayo nirvvāṇādīnām |

evam utpatty-āvaraṇaṃ śubhe draṣṭavyaṃ tasyōtpādaniyatvāt |
sthity-āvaraṇaṃ bodhau tasyā akopyatvād ['] dhṛty-āvaraṇaṃ sa-
mādāne bodhi-cittasyādhāra-bhūta*tvād ['] abhivyakty-āvaraṇaṃ 8a,5
dhīmatve¹³ tasya prakāśaniyatvāt | vikārāvaraṇaṃ abhrāntau tasyā

¹ In Ms., -sakti | rbhoga°.

² In Ms., an missing.

³ Ms. ddhamme.

⁴ Ṭikā, °raṇā cārthe.

⁵ Ms. not the usual double "m".

⁶ In Ms., "r" not visible.

⁷ In Ms., sana missing.

⁸ Ms. kāraṇaṃ.

⁹ Sic Ms., saṃdhi not observed. Read °ādayaś chedyā°.

¹⁰ Ms. no avagraha.

¹¹ Ms. saṃpratyayāna.

¹² Ms. tathādyathā.

¹³ Read dhīmatve.

8a,6 bhrānti-parivṛttitvena vikāratvāt | viśleṣāvaraṇam¹ anāvaraṇe tasyā-
varaṇa-visaṁ*yogatvāt [] pariṇaty-āvaraṇam natau bodhau citta-
pariṇati-lakṣaṇatvāt | saṁpratyayāvaraṇam atrāse | asaṁpratyayena
8b,1 trasanāt | saṁpratyāyanāvaraṇam amatsaritve dharmmāmatsari-
tvena para-saṁ*pratyāyanāt | prāpty-āvaraṇam vaśitve tasya vibhu- 5
tva-prāpti-lakṣaṇatvāt |

kāraṇam daśadhôtpattau sthitau dhṛtyām prakāśane |
vikāra-viśleṣa-nati²-pratyaya-prāyaṇāptiṣu ||
8b,2 cakṣur-āhāra-bhū-dīpa-vahny-ā*dis tad-udāhṛtiḥ³ |
dātra-śilpa-jñatā-dhūma-hetu-mārggādayo 'pare⁴ ||⁵ 10

⁶bodhi-prāptu-kāmenādita eva tāvat kuśalamūlam utpādayitavyam |
8b,3 tataḥ kuśalamūla-balādhānena bodhiḥ * prāptavyā | tasyāḥ punaḥ
kuśalamūlôtpatter bodhi-cittam pratiṣṭhā [] tasya bodhicittasya
bodhisatva āśrayaḥ [] tena punar utpā⁷dita-bodhicittena kuśala-mū-
8b,4 la-balādhāna-prāptena⁸ bodhisa*tvena viparyāsaṁ prahāya⁹ avipa- 15
ryāsa utpāditavyaḥ¹⁰ | tato darśana-mārgge 'viparyaste¹¹ bhāvanā-
mārgge sarvvāvaraṇāni prahātavyāni | prahīṇāvaraṇena sarvvāni
8b,5 kuśala-mūlāni¹² a*nuttarāyām samyaksambodhau pariṇāmayitav-
yāni | tataḥ pariṇāmanā-balādhānena gambhīrôdāra-dharmma-deśa-
nāsu nôttrasitavyam | tathā 'nuttrasta-mānasena dharmmeṣu guṇa- 20
8b,6 da*rsinā pareṣāṁ¹³ te dharmmā vistareṇa saṁprakāśayitavyās []
tataḥ sa bodhisatva¹⁴ evaṁ vicitra-guṇa-balādhāna-prāptaḥ kṣipram

¹ Ms. °āvaram.

² Pāda in vipulā II.

³ Ms. no visarga.

⁴ Ms. no avagraha.

⁵ These two antaraśloka are not found in Paramārtha.

⁶ The paragraph dealing with the order (anukrama) of the "Daśa-kuśalādi", which begins here and ends on p. 33, l. 2, is not found in Paramārtha. Sthiramati also does not give any commentary on this portion, although he explains the order twice in different words. A later addition sometime between Paramārtha and Hsüan-tsang?

⁷ Ms. punaḥtpā°.

⁸ Ms. °vyāptena.

⁹ Read prahāṇāya? Tib. *span baḥi* (*phyir*). Saṁdhi not observed.

¹⁰ Read utpādayitavyaḥ; see utpādayitavyam, l. 11 above.

¹¹ Ms. 'viparyaste. Better reading 'viparyastena?

¹² Saṁdhi not observed.

¹³ Ms. anusvāra not visible.

¹⁴ Ms. bodhisatva.

anuttarāṃ samyaksambodhim¹ anuprāptavān sarvva-dharmma-va-
śītāṃ anuprāpnoti*ty eṣo 'nukramah²(|) śubhādīnāṃ [|]³

9a,1

[4. Bodhipakṣya-pāramitā-bhūmiṣv āvaraṇaṃ]

pakṣya⁴-pāramitā-bhūmiṣv anyad āvaraṇaṃ punaḥ⁵ || II. 10

5

[a. Bodhipakṣyeṣv āvaraṇaṃ]

bodhipakṣyeṣu tāvat |

vastv-akauśala-kausīdyaṃ samādher dvaya-hinatā |

aropaṇātha daurbhalyaṃ dṛṣṭi-dauṣṭhulya-duṣṭatā || II. 11

smṛty-u*pasthāneṣu vastv-akauśalam⁶ āvaraṇaṃ | samyakprahā- 9a,2
10 neṣu kausīdyaṃ [|] rddhipādeṣu samādher dvaya-hinatā [|] paripūryā
ca cchanda-vīrya-citta-mīmāṃsānāṃ anyatama-vaikalyāt | bhāva-
nayā ca pra*hāṇa-saṃskāra⁷-vaikalyāt | indriyeṣu⁸ mokṣa-bhāgiyā- 9a,3
nāṃ aropaṇaṃ⁹ | baleṣu teṣāṃ¹⁰ evēndriyāṇāṃ daurbhalyaṃ¹¹ vi-
pakṣa-vyavakiraṇāt | bodhyaṅgeṣu dṛṣṭi-doṣaḥ¹² teṣāṃ darśana-
15 mārگا¹³-prabhāvi*tatvāt¹⁴ | mārگاṅgeṣu¹⁵ dauṣṭhulya-doṣaḥ¹⁶ | teṣāṃ 9a,4
bhāvanā¹⁴-mārگا¹⁵-prabhāvitatvāt¹⁴ |

[b. Pāramitāsv āvaraṇaṃ]

pāramitāsv¹⁷ āvaraṇaṃ¹⁸ |

¹ Ms. saṃmbodhim.

² Ms. no avagraha.

³ In Ms., danḍa not here, but before “śubhādīnāṃ”. Tib. reads *dge ba la sogs paḥi go rim ni hdi yin te* | .

⁴ Ṭikā pakṣa.

⁵ Ms. no visarga.

⁶ Ms. vasthakau°.

⁷ Ms. saṃskārā.

⁸ Ms. cāttiyeṣu.

⁹ Ms. aśeṇaṇaṃ.

¹⁰ Ms. balaṣu taṣām.

¹¹ Ms. daubhalyaṃ.

¹² Sic Ms., saṃdhi not observed.

¹³ Ms. darśana-pāśa, but Tib. *mthoñ baḥi lam*. The word “mārگا” is seen in Ṭikā.

¹⁴ Long vowel sign of “bhā” hardly visible.

¹⁵ Not the usual mārگا°.

¹⁶ Ms. -deṣaḥ.

¹⁷ Ms. pārimitāsv.

¹⁸ Ms. no anusvāra.

aiśvarya¹syātha sugateḥ² satvātyāgasya cāvṛtiḥ³ |

9a,5 hāni⁴-vṛddhyoś ca doṣāṇām guṇā*nām avatāraṇe⁵ || II. 12

vimocane 'kṣayatve⁶ ca nairantarye śubhasya⁷ ca |

niyatikaraṇe dharmma-sambhoga-paripācane || II. 13

9a,6 atra daśānām pāramitānām yasyāḥ pāramitāyāḥ⁸ ya*t phalaṁ tad- 5

āvaraṇena tasyā āvaraṇam udbhāvitam bhavati | tatra dāna-pārami-
tāyāḥ⁸ aiśvaryādhīpatyāvaraṇam āvaraṇam | śīla-pāramitāyāḥ

9b,1 sugaty-āvaraṇam¹ kṣānti-pāramitāyāḥ satvā*parityāgāvaraṇam |
vīrya-pāramitāyā doṣa-guṇa-hāni-vṛddhy⁹-āvaraṇam | dhyāna-pāra-
mitāyā vineyāvatāraṇāvaraṇam | prajñā-pāramitāyāḥ¹⁰ vimocanā¹¹- 10

9b,2 varaṇam | upāya-kauśalya-pāramitāyā dānādy¹²-akṣa*yatvāvara-
ṇam | bodhi-pariṇāmanayā tad-akṣayatvāt | prañidhāna¹³-pāramitā-
yāḥ sarvva-jaṇmasu kuśala-nairantarya-pravṛtṭy-āvaraṇam [|] praṇi-

9b,3 dhāna-vaśena tad-anukūlōpapatti-parigrahād [|] bala-pāra*mitāyās¹⁴
tasyāiva kuśalasya niyatī-karaṇāvaraṇam | pratisamkhyāna-bhāva- 15

9b,4 yor ddharmma-sambhoga-paripācanāvaraṇam āva*raṇam | ayathā-
ruta-śrūtārthāvabodhāt |

[c. Bhūmiṣv āvaraṇam]

bhūmiṣu punar yathā-kramam |

20

sarvvatragārthe¹⁶ agrārthe¹⁷ niṣyandāgrārtha eva ca |

¹ Ms. eśvarya°.

² Pāda in vipulā I.

³ Ms. °āvṛttiḥ.

⁴ Ms. hani.

⁵ Ms. eva tāraṇe.

⁶ Ms. °ne akṣayatve.

⁷ Ms. śusabhasya.

⁸ Saṁdhi not observed.

⁹ Ms. vṛddhaddhy.

¹⁰ Saṁdhi not observed.

¹¹ Ms. vimocana.

¹² Ms. dānāvady.

¹³ Ms. pramridhāna.

¹⁴ Ms. °mitāyāḥs.

¹⁵ Saṁdhi not observed.

¹⁶ Without saṁdhi, metri causa.

¹⁷ Pāda in vipulā III.

- niṣparigrahatâ¹rthe ca ¹ santânâbheda eva ca || II. 14
 niḥsaṃkleśa-viśuddhy-arthe 'nānā^{2*}tvârtha eva ca | 9b,5
 ahinânadhikârthe ca ¹ caturddhâ-vaśitâśraye || II. 15
 dharmma³-dhâtāv avidyêyaṃ [¹] akliṣṭâ daśadhâvṛtiḥ⁴ |
 5 daśa-bhūmi-vipakṣeṇa pratipakṣās tu bhūmayah || II. 16
 dharmmadhâtau daśavidhe sarvvatra*gâdy-arthe yad akliṣṭam 9b,6
 ajñānaṃ tad daśasu bodhisatva-bhūmiṣv⁵ āvaraṇaṃ yathākramaṃ
 tad-vipakṣatvāt | yad uta
 sarvvatragârthe⁶
 10 prathamayā hi bhūmyā dharmma-dhātoḥ sarvvatragârthaṃ prati-
 vidhyati [|] yenâṭma-para-samatām⁷ pratilabhate⁸ | *dvitīyayā 'grâr- 10a,1
 thaṃ [|] yenâśyâivam bhavati tasmât tarhy asmābhiḥ⁹ samāne
 'bhinirhāre¹⁰ sarvvākāra-pariśodhanâbhinirhāra eva yogaḥ karaṇi-
 ya¹¹ iti | tṛtīyayā tan-niṣyandâgrârthaṃ | yena dharmmadhātu-
 15 niṣyanda*sya śrutasyâgratām viditvā tad-arthaṃ tri-sāhasra-mahā- 10a,2
 sāhasra-pramāṇāyām apy agni-khadāyām ātmānaṃ prakṣipet |
 caturthyā niṣparigrahatâ¹²rthan tathā hi dharmma-trṣṇāpi vyāvart-
 ta*te | pañcamyā santânâbhedaârthaṃ daśabhiś cittâśaya-viśuddhi- 10a,3
 samatābhiḥ | ṣaṣṭhyā niḥsaṃkleśa-viśuddhy-arthaṃ pratītyasamut-
 20 pāde (|) nâsti sa kaścīd dharmmo yaḥ saṃkliśyate vā viśu*dhyate 10a,4
 vâti prativedhât | saptamyā 'nānâtvârthaṃ nirnimittatayā sūtrâdi-
 dharmma-nimitta-nānâtvâsamudâcārād [|] aṣṭamyā 'hinânadhikâ-
 rthaṃ anutpattika-dharmma-kṣānti-lābhâ*t saṃkleśe vyavadāne vā 10a,5

¹ Ms. °grahâtâ.

² Avagraha unmetrical; read anānā°.

³ Ms. dharmma.

⁴ Ms. °āvṛttiḥ.

⁵ Ms. bodhi-bhūmiṣv.

⁶ Quoted from II.14a; it does not appear in Tib. or in Hsüan-tsang.

⁷ Ms. para-matām

⁸ Ms. pratilabhabhate.

⁹ Ms. āsmā°.

¹⁰ Ms. bhivihire, without avagraha.

¹¹ Ms. karīṇiya. Regarding "tasmât . . . karaniya", see J. Rahder, *Daśabhūmikasūtra*, p. 26, P.

¹² Ms. °parigrahatâ.

10a,6 kasyacid dharmmasya hāni-vṛddhy-adarśanāc [] caturddhā vaśitā'
nirrvikalpa-vaśitā'¹ kṣetra-pariśuddhi-vaśitā' jñāna-vaśitā' karmma-
vaśitā ca [] tatra prathama*-dvitīya-vaśitāśrayatvaṁ dharmmadhā-
tāv aṣṭamyāiva bhūmyā pratividhati¹ | jñāna-vaśitāśrayatvaṁ na-
vamyām² pratisaṁvil-lābhāt | karmma-vaśitāśrayatvaṁ daśamyām³ 5
10b,1 yathēcchaṁ nirmāṇaiḥ satvārtha-kara*ṇāt |

[5. Āvaraṇa-samāsa]

samāsenā punaḥ |

kleśāvaraṇaṁ ākhyātaṁ jñeyāvaraṇaṁ eva ca |
sarvvāṇy āvaraṇāniha yat-kṣayān muktir iṣyate || II. 17 10

asya hi dvividhasyāvaraṇasya (|) kṣayāt sarvvāvaraṇebhyo muktir
iṣyate |

[Āvaraṇa-piṇḍārtha]

10b,2 āva*raṇānām⁴ piṇḍārthaḥ | mahad⁵ āvaraṇaṁ yad vyāpi | pratanv⁶
āvaraṇaṁ yat prādeśikaṁ | prayogāvaraṇaṁ yad udriktaṁ | prāpty- 15
āvaraṇaṁ yat samaṁ | prāpti-viśeṣāvaraṇaṁ yad ādāna-vivarjane |
10b,3 samya*kprayogāvaraṇaṁ yan navadhā-kleśāvaraṇaṁ | hetv-āvaraṇaṁ
yac chubhādaḥ daśavidha⁷-hetv⁸-arthādhikārāt | tatva-praveśāvara-
10b,4 ṇaṁ yad bodhipakṣyeṣu | śubhānuttaryāvaraṇaṁ yat pārami*tāsu |
tad-viśeṣa-gaty-āvaraṇaṁ yad bhūmiṣu | saṁgrahāvaraṇaṁ yat samā- 20
sato dvividhaṁ ||

madhyāntavibhāge⁹ āvaraṇa-paricchedo dvitīyaḥ || ○ ||

¹ Read pratividhyati.

² Ṭikā, navamyā.

³ Ṭikā, daśamyā.

⁴ Ms. āvaṇānām.

⁵ Ms. mahād.

⁶ Ms. pratadu.

⁷ In accordance with Tib., better read daśavidhe ?

⁸ Ms. hetutv. Ṭikā, daṣavidhahetvadhikārād.

⁹ Saṁdhi not observed.

[CHAPTER III. TATTVA-PARICCHEDA]

tatvam adhikṛtyâha |

mūla-lakṣaṇa*-tatvaṃ¹ aviparyāsa-lakṣaṇaṃ |

10b,5

phala-hetu-mayan tatvaṃ sūkṣmāudārikam eva ca || III. 1

6 prasiddhaṃ śuddhi-viśayaṃ² saṃgrāhyaṃ bheda-lakṣaṇaṃ |

kauśalya-tatvaṃ daśadhā³ 1 ātma-dṛṣṭi-vipakṣataḥ || III. 2

* ity etad daśavidhaṃ tatvaṃ yad uta mūla-tatvaṃ lakṣaṇa-tatvaṃ | 10b,6

aviparyāsa-tatvaṃ | phala-hetu-tatvaṃ | audārika-sūkṣma-tatvaṃ |

prasiddha-tatvaṃ | viśuddhi⁴-gocara-tatvaṃ | saṃgraha-tatvaṃ | pra-

10 bheda-tatvaṃ | kauśalya-tatvaṃ ca | tat punar daśavidhaṃ⁵ daśa- 11a,1

vidhātmagrāha-pratipakṣeṇa veditavyaṃ⁶ | tad yathā skandha-kau-

śalyaṃ | dhātu-kauśalyaṃ āyatana-kauśalyaṃ | pratītyasamutpāda-

kauśalyaṃ | sthānāsthāna-kauśalyaṃ indriya-kauśalyaṃ⁵ 11a,2

kauśalyaṃ | satya-kauśalyaṃ⁷ yāna-kauśalyaṃ⁷ | saṃskṛtāsaṃskṛta⁸-

15 kauśalyaṃ ca |

[1. Mūla-tattva]

tatra mūla-tatvaṃ |

svabhāvas⁹ trividhaḥ¹⁰

parikalpitaḥ paratantraḥ pariniṣpannaś ca | tatrānya-tatva-vyava-

20 sthāpanāt | ki*m atra svabhāva-traye tatvaṃ iṣyate | 11a,3

¹ Ms. mūlalakṣaṇatattva, and Ṭikā, mūlalakṣaṇatattvam. Pāda one syllable short; read °tatvaṃ ca?

² Pāda in vipulā I.

³ Pāda in vipulā II.

⁴ Ms. viśuvi.

⁵ Ms. no anusvāra.

⁶ Ms. vedivyam.

⁷ Ms. kiśalyam.

⁸ In Ms., asaṃskṛta missing.

⁹ Ms. svabhās.

¹⁰ Both Tib. and Chin. versions read the line in prose-form, but the line must be a portion of kārīkā III. 3a (svabhāvas trividho 'sa ca, which fits metre perfectly), without which the stanza would not be complete.

asac ca nityam sac câpy atatvataḥ |
sad-asat-tatvataś cêti svabhāva-traya iṣyate || III. 3

- 11a,4 parikalpita-lakṣaṇam nityam asat ity etat parikalpita-svabhāve *
 tatvam aviparītatvāt [|] paratantra-lakṣaṇam sac ca na ca tatvato
 bhrāntatvād¹ ity etat paratantra-svabhāve tatvam | pariniṣ²panna- 5
 lakṣaṇam sad-asat-tatvataś cêty etat (|) pariniṣpanna-svabhāve ta*-
 11a,5 tvam |

[2. Lakṣaṇa-tattva]

lakṣaṇa-tatvam katamat |

samāropāpavādasya dharmma-pudgalayor iha | 10
grāhya-grāhakayoś câpi bhāvābhāve ca darśanam || III. 4
yaj-jñā³nān na pravartteta tad dhi tatvasya lakṣaṇam |

- 11a,6 pudgala-dha*rmmayoḥ samāropāpavāda-darśanam yasya jñānān na
 pravarttate | tat parikalpita-svabhāve tatva-lakṣaṇam | grāhya-grā-
 hakayoḥ samāropāpavāda-darśanam yasya jñānān na pravarttate | 15
 11b,1 tat parata*ntra-svabhāve⁴ tatva-lakṣaṇam | bhāvābhāva-samāropāpa-
 vāda-darśanam yasya jñānān na pravarttate | tat pariniṣpanna-sva-
 bhāve tatva-lakṣaṇam | etan mūla-tatve lakṣaṇam⁵ aviparītam lakṣa-
 ṇa-tatvam ity ucyate |

[3. Aviparyāsa-tattva]

- 11b,2 avipa*ryāsa-tatvam nityādi-viparyāsa-pratipakṣeṇānitya-duḥkha-śūn-
 yānātmatā ⁶mūla-tatve yathā-kramam [|] katham ca tatrā⁶nityatādi-
 tā⁷ veditavyā |

asad-artho hy anityārtha utpāda-vyaya-lakṣaṇaḥ || III. 5

- 11b,3 * samalāmala-bhāvena mūla-tatve yathā-kramam | 25

¹ Ṭikā, bhrāntimātratvāt, but Tib. *ḥkhrul paḥi phyir ro*.

² Ms. pariniṣ^o.

³ Ms. yajñā^o

⁴ Ms. °bhāva.

⁵ Tib. *mtshan ṅid kyi de kho na* (=lakṣaṇa-tattvam).

^{6...6} Instead of “mūla-t°...tatra”, Tib. reads *rtsa baḥi de kho na der ji ltar na* (=tatra mūla-tattve katham) which seems to be the word order that Sthiramati comments upon (cf. Ṭikā, p. 116, l.20).

⁷ Ṭikā and Tib., °nityādītā.

III. 3~8a

¹trayo hi svabhāvā mūla-tatvaṃ [[] teṣu yathākramam

asad-artho hy anityārtha

utpāda-vyayārthaḥ samalāmalatārthaś² ca¹ |

duḥkham ādāna-lakṣmākhyam * sambandhenâparam mataṃ || III. 6 11b,4

⁵ ³mūla-tatve yathā-kramam³ duḥkham upādānataḥ pudgala-dharmmā-
bhiniveśopādānāt | lakṣaṇatas tri-duḥkhatā-lakṣaṇatvāt | samban-
dhataś ca duḥkha-sambandhāt [[] tatrāiva mū*la-tatve yathākramam 11b,5
veditavyam |

abhāvaś cāpy atad-bhāvaḥ prakṛtiḥ śūnyatā matā |

¹⁰ parikalpita-lakṣaṇam na kenacit prakāreṇāstīty abhāva evāśya śū-
nyatā ¹ paratantra-lakṣaṇam ta*thā nāsti yathā parikalpyate na tu 11b,6
sarvavathā nāstīti tasyā tad-bhāvaḥ (|) śūnyatā⁴ [|] pariniṣpanna-lak-
ṣaṇam śūnyatā-svabhāvam evēti prakṛtir evāśya śūnyatā |

alakṣaṇam ca nairātmyam tad-vilakṣaṇam e*va ca || III. 7 12a,1

¹⁵ **svalakṣaṇaṃ ca nirddiṣṭam |**

parikalpitasya svabhāvasya lakṣaṇam eva nāstīty alakṣaṇam evāśya
nairātmyam [|] paratantrasyāsti lakṣaṇam na tu yathā parikalpyata
iti tad-vilakṣaṇam⁵ asya lakṣaṇan nairātmyam | pariniṣpannas tu
sva*bhāvo⁶ nairātmyam evēti prakṛtir⁷ evāśya nairātmyam iti [¹] 12a,2
²⁰ trividhe mūla-tatve trividhānityatā paridīpitā ¹ asad-arthānityatā ¹
utpāda-bhaṅgānityatā ¹ samala-nirmmalānityatā ca | * trividhā duḥ- 12a,3
khatā ¹ upādāna-duḥkhatā ¹ lakṣaṇa-duḥkhatā ¹ sambandha-duḥkhatā

¹...¹ Tib., Ṭikā, and the present Ms. differ slightly from each other concerning this passage. A line in the middle: “asad-artho hy anityārtha” is quoted from the above kārīkā and is not appropriate here. Referring to Paramārtha as well as the Ṭikā, the whole passage would be better read: “trayo hi svabhāvā mūla-tattvaṃ, teṣu yathā-kramam trividho ’nityārthaḥ, asad-arthaḥ, utpāda-vyayārthaḥ, samalāma-lārthaś ca”.

² Ms. samalātārthaś.

³...³ “mūla°...°kramam” omitted in Tib., but in Paramārtha.

⁴ Ms. śūmyanyatā.

⁵ Ms. iti dvilakṣaṇam.

⁶ Ms. svabhāsvebo.

⁷ Instead of prakṛti, Tib. gives *ran gi mtshan nid kyis*, and Yamaguchi (in Ṭikā) svalakṣaṇam.

12a,4 ca¹ trividhā śūnyatā¹ abhāva-śūnyatā¹ atadbhāva-śūnyatā svabhā-
va-śūnyatā¹ ca¹ trividhaṃ nairātmyaṃ¹ alakṣaṇa-nairā^{*}tmyaṃ | vi-
lakṣaṇa-nairātmyaṃ¹ svalakṣaṇa-nairātmyaṃ ca |

[4. Phala-hetu-tattva]

phala-hetu-mayan tatvaṃ tatrāiva mūla-tatve² duḥkha-samudaya-niro- 5
dha-mārgga-satyatvaṃ [|] kathaṃ trividhaṃ mūla-tatvaṃ duḥkhādi³-
12a,5 satyatvaṃ⁴ [|] yata^{*}s tad anityādi-lakṣaṇaṃ |

duḥkha-satyam ato matam

trividhena samudayārthena samudaya-satyam [|] trividhaḥ samu-
dayārthaḥ |

10

vāsanātha samutthānam avisaṃyoga eva⁵ ca || III. 8

12a,6 vāsanā-samudaya^{*}ḥ parikalpita⁶-svabhāvābhīniveśa-vāsanā¹ samut-
thāna-samudayaḥ karmma-kleśāḥ | avisaṃyoga-samudayaḥ | tathatāyā
āvaraṇāvīsaṃyogaḥ | trividhena nirodhena nirodha-satyam [|] tri-
12b,1 vi^{*}-dho nirodhaḥ |

15

svabhāva-dvaya-nōtpattir mala-śānti-dvayam matam |

svabhāvānutpattir grāhya⁷-grāhakayor anutpattir⁵ mala-śānti-dva-
yam ca pratisaṃkhyā-nirodha⁹-tathatākhyam ity¹⁰ eṣa¹¹ trividho ni-
12b,2 rodho yad uta svabhāva-nirodho dvaya^{*}-nirodhaḥ | prakṛti-nirodhaś
ca | mārgga-satyam trividhe mūla-tatve kathaṃ vyavasthāpyate |

20

parijñāyām prahāṇe ca prāpti-sākṣātkṛtāv ayam¹² [|] III. 9

¹ Ms. om. svabhāva-śūnyatā.

² Skt. slightly different from Tib.: *ḥbras bu dan rgyuḥi de kho na ni rtsa baḥi de kho na ṇid la*.

³ Ms. duḥkhādi?

⁴ Ms. satyuntvaṃ. Ṭikā, °satyam.

⁵ Tib. *de bṣin no*, but its equivalent “evam” does not fit the metre.

⁶ Ms. parikalpitā.

⁷ In Ms. grāhya omitted. (In the margin, correction seems to be given by a later hand).

⁸ Ms. anutpatir.

⁹ In Ms., originally a visarga here but probably erased off later.

¹⁰ Ms. °ākhyā ity.

¹¹ Ms. eṣā.

¹² Better read idam?

III. 8a~11

mārgga-satyaṃ samākhyātaṃ |

parikalpitasya pariññā*ne ['] paratantrasya pariññāne prahāṇe ca | 12b,3
pariniṣpannasya pariññāne prāpti-sākṣāt-karaṇe ca ['] evam atra
pariññā-prahāṇa-sākṣātkriyāyāṃ mārgga-satya-vyavasthānam iti¹ ve-
ditavyaṃ [|]

[5. Audārika-sūkṣma-tattva]

audāri*ka-sūkṣma-tatvaṃ punaḥ samvṛti-paramārtha-satyaṃ ['] tan 12b,4
mūla-tatve kathaṃ veditavyaṃ |

prajñapti-pratipattitas

10 **tathôdbhāvanayôdāraṃ |**

trividhā hi samvṛtiḥ prajñapti-samvṛtiḥ | pratipatti-samvṛti*ḥ | ud- 12b,5
bhāvanā-samvṛtiś ca | tayā samvṛti-satyatvaṃ mūlatatve yathākra-
maṃ veditavyaṃ |

paramārthan tu ekataḥ || III. 10

15 paramārtha-satyaṃ | ekasmāt pariniṣpannād eva svabhāvād vedita-
vyam | sa punaḥ ka*thaṃ paramārthaḥ | 12b,6

artha-prāpti-prapattyā² hi paramārthas tridhā mataḥ |

artha-paramārthas tathatā paramasya jñānasyārtha iti kṛtvā | prāpti-
paramārtho nirvāṇaṃ³ paramo 'rtha⁴ iti kṛtvā ' pratipatti-paramār-
20 tho * mārggaḥ⁵ paramo 'syārtha⁶ iti kṛtvā⁷ [|] katham asaṃskṛtaṃ 13a,1
ca (|) saṃskṛtaṃ ca (|) pariniṣpannaḥ (|) svabhāva ucyate |

nirrvikārāviparyāsa-pariṇipattito dvayaṃ || III. 11

asaṃskṛtaṃ avikāra-pariṇipattyā pariniṣpannaṃ | saṃskṛta*m 13a,2
mārgga-satya⁸-saṃgrhītaṃ aviparyāsa-pariṇipattyā punar⁹ jñeya-

¹ Ms. -vyavasthānatrivi° or °sthānamivi°.

² Ṭikā prayatyā.

³ Not the usual nirvāṇaṃ.

⁴ Ms. no avagraha.

⁵ Ms. mārggāḥ.

⁶ Ms. no avagraha.

⁷ Ms. kṛtvaṃ.

⁸ In Tib. and Ṭikā, satya omitted.

⁹ Ms. dyanar, but “ pu ” in the margin.

vastuṇy aviparyāsāt |

[6. Prasiddha-tattva]

13a,3 prasiddha-tatvaṃ mūla-tatve katham vyavasthāpyate | dvividhaṃ hi
prasiddha-tatvaṃ | loka-prasiddhaṃ yukti-prasiddhaṃ ca | * tatra |

loka-prasiddham ekasmāt

5

13a,4 parikalpita-svabhāvāt | yasmin vastuṇi saṃketa-saṃstavānupraviṣṭa-
yā buddhyā sarvveṣāṃ laukikāṇāṃ darśana-tulyatā bhavati | pṛthivy
evēyaṃ nāgnī rūpaṃ e*vêdaṃ na śabda ity evam¹-ādi |

trayād yukti-prasiddhakaṃ |

yat satāṃ yuktārtha-pañḍitāṇāṃ tārḱikāṇāṃ² pramāṇa-trayaṃ nīśri-
tyôpapatti-sādhana-yuktyā prasiddham vastu |

10

[7. Viśuddhi-gocara-tattva]

13a,5 viśuddhi-gocara-tatvaṃ dvividhaṃ kle*śāvaraṇa-viśuddhi-jñāna-goca-
raṃ | jñeyāvaraṇa-viśuddhi³-jñāna-gocaraṃ ca | tad etat |

viśuddhi-gocaraṃ dvedhā ['] ekasmād eva kirttitaṃ || III. 12

15

13a,6 pariniṣpannād eva svabhāvān na hy anya-svabhāvo viśuddhi-jñā*na-
dvaya⁴-gocaro bhavati |

[8. Saṃgraha-tattva]

katham trividhe⁵ mūla-tatve saṃgraha-tatvaṃ veditavyaṃ |

nimittasya vikalpasya nāmnaś ca dvaya-saṃgrahaḥ |

20

yathāyogaṃ pañca vastūṇy ārabhya nimitta-vikalpayoḥ paratantreṇa

¹ Ms. evām.

² Tib. inserts “mīmāṃsakāṇāṃ” after “tārḱikāṇāṃ” and Sthiramati’s Ṭikā follows this reading, but, at the same time, it states that there were originally two pāṭhas, with and without “mīmāṃsakāṇāṃ.” Both Chin. versions do not help in clarifying this point.

³ Ms. dviśuddhi.

⁴ In Ṭikā, dvaya omitted.

⁵ In Tib., trividhe omitted.

saṃ*grahaḥ ['] nāmnah parikalpitena |

13b,1

samyagjñāna¹-satatvasya ['] ekenāiva ca saṃgrahaḥ || III. 13

tathatā-samyagjñāna²yoḥ pariniṣpannena svabhāvena saṃgrahaḥ |

[9. Prabheda-tattva]

5 prabheda-tatvaṃ mūla-tatve³ katham veditavyaṃ | sapta-vidhaṃ

prabheda-ta*tvaṃ pravṛtti-tatvaṃ | lakṣaṇa-tatvaṃ | vijñapti-tat- 13b,2

vaṃ ¹ sanniveśa-tatvaṃ | mithyā-pratipatti-tatvaṃ | viśuddhi-tatvaṃ

samyakpratipatti-tatvañ ca | (⁴tatra pravṛtti-tatvādi-trividhaṃ |

anavarāgreṣv eti⁵ saṃsāraḥ * tathatā-citta-saṃkleśāt satvāḥ saṃkliś- 13b,3

10 yanta iti sarvvaṃ⁶ duḥkhādi-satyaṃ⁷ ca yathā-saṃkhyā⁴) yāiva ca

Sandhi-nirmmocana-sūtre⁸ sapta-vidhā tathatā nirddiṣṭā | tatra |

pravṛtti-tatvaṃ dvividhaṃ⁹ |

mūla-tatvaṃ ve*ditavyaṃ | parikalpita-paratantra-lakṣaṇaṃ | yathā 13b,4

pravṛtti-tatvaṃ tathā |

15 **sanniveśa-kupannatā |**

sanniveśa-mithyā-pratipatti-tatve api¹⁰ tathāiva¹¹ dvividhaṃ mūla-
tatvaṃ |

ekaṃ lakṣaṇa-vijñapti-śu*ddhi-samyak-prapannatā || III. 14

13b,5

lakṣaṇa-tatvādīni catvāry ekaṃ mūla-tatvaṃ pariniṣpanna-lakṣaṇaṃ |

¹ Ms. samyagjñāmana.

² Tib. *yan dag paḥi mthaḥi ye śes* (= bhūta-koṭi-jñāna).

³ Ms. tatva.

^{4...4} Foreign meaningless sentences, which are not accounted for in both Chin., Tib., and Ṭikā, are introduced here. They are probably a later insertion since they seem to comment on the subject proper.

⁵ Ms. illegible; anavarāgroprati? anavarāgrovyati?

⁶ Ms. saddhaṃ?

⁷ Ms. satpaṃ? satvaṃ?

⁸ See *Saṃdhinirmocana*, ed. Lamotte, p. 99 (§ 20,2). The sentence “yāiva ca... nirddiṣṭā” is not found in both Chin., but in Tib.

⁹ Pāda in vipulā II.

¹⁰ Sic Ms. without avagraha.

¹¹ Ms. tathaidvaya. Tib. adds: *rig par byaḥo* (= veditavyaṃ).

¹kauśalya-tatvaṁ darśana-pratipakṣeṇēty¹ uktam | katham eṣu skandhâdiṣu daśavidham ātma-darśanam |

13b,6 **eka-he*tutva-bhokṛtva²-kartṛtva-vaśavarttane |**
ādhipatyârtha-nityatve kleśa-śuddhy-âśraye 'pi³ ca || III. 15 5
yogitvâ mukta-muktatve ¹ ātma-darśanam eṣu hi |

14a,1 eṣa daśavidha ātmâsad-grāhaḥ skandhâdiṣu pravarttate | yasya prati*-
 pakṣeṇa daśavidham kauśalyam yad utâikatva-grāho hetutva-grāho
 bhokṛtva-grāhaḥ | kartṛtva-grāhaḥ | svatantra-grāhaḥ | adhipatitva-
 grāho nityatva-grāhaḥ | saṁkliṣṭa⁴-vyavadānatva-grāho yogitva-grā- 10
 14a,2 haḥ | amukta-mukta*tva-grāhaś ca |

katham idam daśavidham kauśalya-tatvaṁ mûla-tatve 'ntar⁵-
 bhavati | yatas triṣu svabhāveṣu te skandhâdayo 'ntar⁵-bhûtāḥ |
 katham antarbhûtāḥ |

parikalpa-vikalpârtha-dharmmatârthena teṣu te || III. 16 15

14a,3 tri*vidham rūpaṁ parikalpitaṁ rūpaṁ yo rūpasya parikalpitaḥ sva-
 bhāvaḥ | vikalpitaṁ rūpaṁ yo rūpasya paratantraḥ (|) svabhāvas tatra
 14a,4 hi rūpa-vikalpaḥ kriyate | dharmmatâ-rūpaṁ⁶ yo rūpasya pa*riniṣpa-
 nnaḥ svabhāvaḥ | yathâ rūpaṁ evam vedanâdayaḥ skandhâḥ⁷ dhâtva-
 âyatanâdayaś ca yojyâḥ | evan triṣu svabhāveṣu skandhâdînām 20
 14a,5 antarbhāvâd daśavidham kauśalya-tatvaṁ mûla-tatva eva dra*ṣṭavya-
 am | uktam idam yathâ daśavidhâtma-darśana-pratipakṣeṇa skandhâdi-
 kauśalyam [|] skandhâdy-arthaś⁸ tu nôktaḥ | sa idānim ucyate |

¹⁻¹¹ Tib. reads here: *mkhas de kho na rnam bcu ni | bdag tu lta baḥi gñen poḥo*, which is a repetition of III. 2 c-d: kauśalyatvatvaṁ daśadhâ ātma-dṛṣṭi-vipakṣataḥ. The present Ms. gives its meaning in prose-form. Yamaguchi misread this line as kârikâ III. 15 a-b (cf. Ṭikâ, p. 135, note 5). The numbering of kârikâs, thus, differs from that of Yamaguchi, henceforth.

² Ṭikâ °tve.

³ Ms. no avagraha.

⁴ Ms. saṁkliṣṭa.

⁵ Ms. no avagraha.

⁶ Ms. -rûpapaṁ.

⁷ Sic Ms., saṁdhi not observed.

⁸ Ms. -arśas.

III. 15~18cd

[a. Skandhârtha]

anekatvâbhisamkṣepa-paricchedârtha âditah |

- 14a,6 âdi*¹tas¹ tâvat skandhâs te trividhenârthena veditavyâḥ | anekatvâr-
thena yat kiñcid rūpam atitânâgata-pratyutpannam iti vistarah² |
5 abhisamkṣepârthena tat sarvvaṃ aikadhyam abhisamkṣipyêti | pari-
cchedârthena * ca rūpâdi-lakṣaṇasya pṛthaktva-vyavasthânât | rāśy- 14b,1
artho hi skandhârtha³ evaṃ ca loke rāśy-artho dṛṣṭa iti |

[b. Dhâtv-artha]

grāhaka-grāhya-tad-grāha-bījârthaś câparo mataḥ || III. 17

- 10 katamo 'paro⁴ dhātus tatra grāhaka-bījârthaḥ⁵ cakṣur-ddhâtv-ādayaḥ
[] * grāhya-bījârtho rūpa-dhâtv-ādayas [] tad-grāha-bījârthaś cakṣur- 14b,2
vijñāna-dhâtv-ādayaḥ |

[c. Āyatanârtha]

veditârtha-pariccheda-bhogâya-dvārato 'param⁶ |

- 15 kim aparam⁷ ['] āyatanam | tatra veditôpabhogâya-dvârâ*rthena ṣaḍ 14b,3
ādhyâtmikāny āyatanāni | artha-paricchedôpabhogâya-dvârârthena
ṣaḍ bāhyāni |

[d. Pratītyasamutpādârtha]

pratītyasamutpādârthaḥ |

- 20 **punar hetu-phalâyāsânâropânâpavādataḥ || III. 18**

hetu⁸-pha*¹la-kriyāṇām asamâropânâpavādârthaḥ pratītyasamutpādâr- 14b,4
thaḥ | tatra hetu-sa nâropaḥ saṃskārādīnām viṣama⁹-hetu-kalpanât |

¹ Ms. âditās.

² Tib. om. pratyutpannam. Two Chin. (as well as Ṭikā) enumerate the content of
“iti vistarah”.

³ Ms. skandhā, but Tib. and Ṭikā.

⁴ Ms. no avagraha

⁵ Sic Ms.

⁶ Ms. no avagraha

⁷ Ms. avaparam.

⁸ Ms. hetuḥ.

⁹ In Ms., ma omitted.

- 14b,5 hetv-apavādo nirhetukatva-kalpanāt ['] phala-samā*ropah sātma-kā-
nām¹ saṃskārādīnām avidyādi-pratyaya-pravṛtti-kalpanāt | phalāpa-
vādo na² santy avidyādi-pratyayāḥ saṃskārādaya iti kalpanāt |
14b,6 kriyā-samāropo 'vidyā³dinām saṃ*skārādy-utpattau⁴ vyāpāra-kal-
panāt⁵ ['] kriyāpavādo niḥsāmarthya-kalpanāt ['] tad-abhāvād asa- 5
māropānapavādo veditavyaḥ |

[e. Sthānāsthānārtha]

aniṣṭeṣṭa-viśuddhīnām samōtpatty-ādhipatyayoḥ |

- 15a,1 **saṃprāpti-samudācā*ra-pāratantryārthato 'param⁶ || III. 19**

- sthānāsthānam saptavidha-pāratantryārthena veditavyam | tatrāniṣṭe⁷ 10
pāratantryam duścāritenānīcchato 'pi⁸ durggati-gamanād iṣṭe pāra-
15a,2 tantryam sucaritena sugati-gamanāt⁹ | vi*śuddhau pāratantryam
pañca nivarāṇāny aprahāya yāvat sapta-bodhyaṅgāny abhāvayitvā
duḥkhasyāntākaraṇāt ['] samōtpattau¹⁰ pāratantryam dvayor apūrv-
15a,3 vācaramayos tathāgatayoś cakra-varttino*ś cāikasmin loka-dhātāv 15
anutpādād ['] ādhipatyē pāratantryam striyāś cakra-varttitvādy-aka-
raṇāt ['] saṃprāptau¹¹ pāratantryam striyāḥ pratyekānuttara-bodhy-
15a,4 anabhisambodhāt ['] samudācāre pā*ratantryam dṛṣṭi-sampannasya
vadhādy-upakramā¹² samudācārāt pṛthag-janasya ca samudācārād [']
vistareṇa Bahu-dhātuka¹³-sūtrānusārād anugantavyam | 20

[f. Indriyārtha]

indriyam punar dvāvimśati-vidham |

- 15a,5 **graha*ṇa-sthāna-saṃdhāna-bhoga-śuddhi-dvayārthataḥ |**

¹ In Ms., sātma omitted.

² Ms. nā.

³ Ms. no avagraha.

⁴ Ms. saṃskārā++tpattau. Two obscure characters seemingly read “tma no”, but Sthiramati gives “dyu” instead, which coincides with Tib.

⁵ Ms. -kalpanānāt.

⁶ Ms. no avagraha.

⁷ Ms. °niṣṭo.

⁸ Ms. no avagraha.

⁹ In Ms., ga omitted.

¹⁰ Ms. same°.

¹¹ Ms. °praptau.

¹² “upakrama” not seen in Tib. or in Ṭikā.

¹³ Majjhima Nikāya, 115.

III. 18cd~22abc

grahaṇārthena yāvad viśuddhi-dvayārthena teṣu tad-ādhipatyād [']
 rūpādi-viṣaya-grahaṇe hi cakṣur-ādīnām ṣaṇṇām ādhipatyam [']
 sthāne jīvitēndri*yasya tad-ādhipatyenāmaraṇāt | kula-sandhāne strī- 15a,6
 puruṣēndriyayor apatyā-prasavādhipatyād ['] upabhoge vedanēndri-
 5 yānām kuśalākuśala-karmma-phalôpabhogāt | laukika-viśuddhau śra-
 ddhâ*dīnām | lokôttara-viśuddhau anājñātam¹-ājñāsyāmīndriyādīnām | 15b,1

[g. Adhvārtha]

phala-hetûpayogârtha-nôpayogât tathâparam || III. 20

kim aparam adhva-trayam yathâyogam² phala-hetûpayogârthe³nâtîto⁴
 10 'dhvâ⁵ pha*la-hetv-anupayogârthenânāgato 'dhvâ⁵ hetû⁶payoga-phalâ- 15b,2
 nupayogârthena pratyutpanno 'dhvâ⁵ veditavyaḥ |

[h. Catuḥ-satyârtha]

vedanā-sanimitâtârtha-tan-nimitta-prapattitaḥ |

tac-chama-pratipakṣârtha*-yogād aparam iṣyate || III. 21

15b,3

15 kim aparam⁷ satya-catuṣṭayam | tatra duḥkha-satyam vedanā-sanimit-
 târthena yat kiñ-cid veditam idam atra duḥkhasyêti kṛtvā vedanā-
 nimittam punar vvedanā*-sthānīyā dharmmā veditavyāḥ | ⁸tan-nimi- 15b,4
 tta-pratipattitaḥ samudaya-satyam⁸ duḥkha-satya⁹-nimittam yā prati-
 pattiḥ | tayoḥ śamārthena nirodha-satyam | pratipakṣârthena mār-
 ga-satyam |
 20

[i. Yāna-trayârtha]

*** guṇa-doṣâvikalpena jñānena parataḥ svayam [|]**

15b,5

niryāṇād aparam jñeyam |

¹ Ms. °tam. Samdhi with preceding °ddhau not observed.

² Ms. yathâyogāyam or yathâyogāpi; Tib. *ci rigs su sbyar te*.

³ Ms. °yogāve°.

⁴ Ms. nātiveto.

⁵ Ms. no avagraha.

⁶ Ms. hetu°.

⁷ In Tib., “kim aparam” omitted.

^{8...8} Tib. gives the sentence “tan-... -satyam” in verse form but likely a misunderstanding. Kārikā-text, with exception of the Peking Vulgar edition, does not include this line; Ṭikā gives it in prose form.

⁹ In Tib., satya omitted.

15b,6 yāna-trayaṃ yathā-yogaṃ | tatra nirvṛāṇa-saṃsārayor guṇa-doṣa-
jñānena parataḥ (|) śrutvā niryāṇārthe*na śrāvaka-yānaṃ | tenāiva
svayam aśrutvā parato niryāṇārthena pratyekabuddha-yānaṃ |
avikalpena jñānena svayaṃ niryāṇārthena mahāyānaṃ veditavyaṃ ||

[j. Saṃskṛtāsaṃskṛtārtha]

5

16a,1

sa-prajñapti-sa-hetukāt¹ | *

nimittāt² praśamāt sārthāt paścimaṃ samudāhṛtaṃ || III. 22

16a,2 saṃskṛtāsaṃskṛtaṃ (|) tatra sa³-prajñaptir nāma-kāyādayaḥ⁴ | hetur bi-
ja-saṃgr̥hitaṃ ālaya-vijñānaṃ | nimittaṃ pratiṣṭhā-deha-bhoga-saṃ-
gr̥hitaṃ | pravṛtti⁵-vijñāna-saṃgr̥hi*tās ca mana-udgraha-vikalpaḥ | 10
etat sa-prajñapti-sa-hetukaṃ nimittaṃ sa-saṃprayogaṃ saṃskṛtaṃ
veditavyaṃ | tatra mano yan nityaṃ manyanākāraṃ | udgrahaḥ
16a,3 pañca-vijñānakāyāḥ (|) vikalpo ma*no-vijñānaṃ (|) tasya vikalpaka-
tvād (|) asaṃskṛtaṃ punaḥ praśamaś ca nirodhaḥ | praśamārthaś ca
tathatā⁶ (|) ⁷tatra praśamo nirodho mārggaś ca yaś ca⁸ praśamo 15
16a,4 yena cēti kṛtvā praśamārthaḥ tathatā⁹ pra*śamasyārtha iti kṛtvā
¹⁰tathatāyā⁷ mārggāmbanāt | mārggasya praśamatvan tena pra-
śamanāt |

ity etenārthena skandhādiṣu jñānaṃ skandhādi-kausalīyaṃ vedita-
vyaṃ |

20

[Tattva-piṇḍārtha]

16a,5 tatvasya pi*ṇḍārthaḥ | samāsato dvividhaṃ tatvaṃ | ādarśa-tatvaṃ |
dṛśya-tatvaṃ ca | tatrādarśa-tatvaṃ mūla-tatvaṃ tatra śeṣāṇaṃ da-

¹ Ms. hetukā and no daṇḍa.

² Ms. mittāt; in the margin, “ni” or “nni” supplemented.

³ Ms. trataśa or tratatra.

⁴ Ms. kāyādayaḥ.

⁵ Ms. pravṛti.

⁶ “tathatā” added, according to Ṭikā and Tib. *de bṣin nid*.

⁷...⁷ “tatra . . . tathatāyā” lacking entirely in Tib. But, as some phrases of this portion are found in two Chin. and Ṭikā, we may be able to deem the present Skt. Ms. more authentic than Tib.

⁸ Ms. yacca.

⁹ Ms. tathātā. Saṃdhi with preceding °arthaḥ not observed.

¹⁰ Ms. tathatāyā.

III. 22abc—piṇ

rśanāt | dṛśya-tatvaṃ navavidhaṃ¹ nirabhimāna-dṛśya-tatvaṃ | avi-
paryāsa^{2*}-dṛśyatatvaṃ | śrāvaka-yāna-niryāṇa-dṛśya-tatvaṃ | mahā- 16a,6
yāna-niryāṇa-dṛśya-tatvaṃ | audārikeṇa paripācanāt | sūkṣmeṇa ca
vimocanāt ['] paravādi-nigraha-dṛśya-tatvaṃ | dṛṣṭānta-sannīśrayeṇa
5 yu*kyā nigrahāt | mahāyānābhidyotana-dṛśya-tatvaṃ | sarvvākāra- 16b,1
jñeya-praveśa-dṛśya-tatvaṃ | avitatha-tathatā³bhidyotana⁴-dṛśya-ta-
tvaṃ | ātma-grāha-vastu-sarvvābhisandhi-praveśa-dṛśya-tatvaṃ ca ||
○ ||
madhyānta*-vibhāga-śāstre⁵ tatva-paricchedas tṛtīyaḥ || ○ || 16b,2

¹ Ms. navadhaṃ.

² Tib. *phyin ci log gi gñen poḥi* (=viparyāsa-pratipakṣa).

³ Ms. avitathātā.

⁴ In Ms. na omitted, but, in the margin, it seems to be supplemented by a later hand.

⁵ “bhāṣye” in the margin seems to be a substitute for “śāstre”.

[CHAPTER IV. PRATIPAKṢA-BHĀVANĀVASTHĀ-PHALA-PARICCHEDA]

[1. Pratipakṣa-bhāvanā]

pratipakṣa-bhāvanā bodhi-pakṣya-bhāvanā sēdānīm vaktavyā |

[a. Catvāri smṛty-upasthānāni]

tatra tāvad ādau |

5

16b,3 **dauṣṭhulyāt tarṣa-hetutvād vastutvād avimoha*taḥ |**
catuḥ-satyāvatārāya smṛty-upasthāna-bhāvanā || IV. 1

kāyena hi dauṣṭhulyaṁ prabhāvyate | tat-parīkṣayā duḥkha-satyam
 16b,4 avatarati | tasya sa-dauṣṭhulya-saṁskāra-lakṣaṇatvāt | dau*ṣṭhulyaṁ
 hi saṁskāra-duḥkhatā | tayā sarvvaṁ sāsraṁ vastv āryā duḥkha- 10
 taḥ paśyantiti | tṛṣṇā-hetur¹ vedanā tat-parīkṣayā samudaya-satyam
 16b,5 avatarati | ātmābhiniveśa-vastu cittaṁ tat-parī*kṣayā nirodha-satyam
 avataraty ātmōccheda-bhayāpagamāt | dharmma-parīkṣayā sāmkleśi-
 ka-vaiyavadānika²-dharmmāsammoḥāt | mārgga-satyam avataraty
 16b,6 ataḥ (!) ādau catuḥ-satyā*vatārāya smṛty-upasthāna-bhāvanā vyava- 15
 sthāpyate |

[b. Catvāri samyakprahāṇāni]

tataḥ samyak-prahāṇa-bhāvanā yasmāt |

parijñāte vipakṣe ca pratipakṣe ca sarvvathā |
tad-apāyāya³-vīryaṁ hi caturddhā sampravarttate || IV. 2

20

17a,1 smṛty-u*pasthāna-bhāvanayā vipakṣe pratipakṣe ca sarvva-prakāraṁ
 parijñāte vipakṣāpagamāya pratipakṣōpagamāya ca vīryaṁ caturddhā
 sampravarttate | utpannānāṁ pāpakānāṁ akuśālānāṁ dharmmāṇāṁ
 17a,2 prahā*ṇāyēti vistaraḥ⁴ |

¹ Ms. -hetu.

² In Ṭikā, vyāvadānika, which may be a better form.

³ apāyāya=apāya+āya; in the following prose, apāya corresponds to apagama, and āya to upagama. Tib. *de dag spañ phyir* misreads it as a dative form of apāya.

⁴ Ms. vistāraḥ.

IV. 1~5ab

[c. Catvāra ṛddhi-pādāḥ]

karmmaṇyatā sthites tatra sarvvārthānāṃ samṛddhaye¹ |

pañca-doṣa-prahāṇāṣṭa-saṃskārāsevanānvayā || IV. 3

tasyāṃ tad-apāyāya²-vīrya-bhāvanāyāṃ citta-sthiteḥ (|) *karmmaṇya- 17a,3
5 tā catvāra ṛddhi-pādāḥ sarvvārtha-samṛddhi-hetu³tvāt ['] sthītir atra
citta-sthitiḥ samādhir veditavyaḥ | ataḥ samyakprahāṇānantaram
ṛddhipādāḥ | sā punaḥ * karmmaṇyatā pañca-doṣa-prahāṇāyāṣṭa-pra- 17a,4
hāṇa⁴-saṃskāra-bhāvanānvayā veditavyā |

[Pañca doṣāḥ]

60 katame pañca doṣā ity āha |

kausīdyaṃ avavādasya saṃmoṣo laya uddhataḥ⁵ |

asaṃ*skāro 'tha⁶ saṃskāraḥ pañca doṣā⁷ ime matāḥ || IV. 4 17a,5

tatra layāuddhatyam eko doṣaḥ kriyate | anabhisamskāro layāuddha-
tya-praśamana-kāle doṣaḥ | abhisamskāraḥ pra*sāntau [.] | 17a,6

65 [Aṣṭa prahāṇa-saṃskārāḥ]

eṣāṃ prahāṇāya katham⁸ aṣṭau prahāṇa-saṃskārā⁹ vyavasthāpyante |
catvāraḥ kausīdya-prahāṇāya cchanda-vyāyāma-śraddhā¹⁰-prasrabdha-
yas¹¹ te punar yathā-kramāṃ veditavyāḥ |

āśra*yo 'thāśritas tasya nimittaṃ phalam eva ca | 17b,1

70 āśrayaś chando¹² vyāyāmasya¹³ | āśrito vyāyāmas ['] tasyāśrayasya
cchandasya nimittaṃ śraddhā sampratyaḥ (|) saty abhilāṣāt ['] tasyā-
śritasya vyāyāmasya phalaṃ prasra*bdhir ārabdha-vīryasya samādhi- 17b,2

¹ In Ms., one letter “rvva” or “mva” is seen between “sa” and “mr.”

² Ms. tadāpāyāya.

³ “he” missing in Ms.

⁴ “prahāṇa” is added in accordance with Tib. and Ṭikā.

⁵ Ms. uddhavaḥ and Ṭikā udbhavaḥ, both inappropriate here. Tib. *rged pa*, Hsüan-tsang 掉舉, Paramārtha 掉起.

⁶ Ms. no avagraha.

⁷ Ms. pañca ṣā.

⁸ Ms. kañcatham.

⁹ Ms. prahāṇaṃ saṃskārā.

¹⁰ Ms. -śrasraddhā.

¹¹ Ms. prasrarthayas?

¹² Ms. āśrayastvando or āśrayaschando.

¹³ “vyā” omitted in Ms.

viśeṣādhigamāc ['] cheṣās catvāraḥ prahāṇa-saṃskārāḥ smṛti-saṃpra-
janya-cetanōpekṣās caturṇṇām doṣāṇām yathāsaṃkhyāṃ pratipakṣās¹

17b,3 te punaḥ smṛ*ty-ādayo veditavyā² yathākramaṃ |

ālambane 'saṃmoṣa³ layāuddhatyānubuddhyanā |

tad-apāyābhisamskāraḥ śāntau praśaṭha-vāhitā || IV. 5

5

17b,4 smṛtir ālambane 'saṃpramo*ṣaḥ | samprajanyaṃ smṛty-asampramoṣe⁴
sati layāuddhatyānubodhaḥ | anubudhya tad-apagamāyābhisamskāraś
cetanā | tasya layāuddhatyasyōpaśāntau satyām⁵ praśaṭha-vāhitā ci*-
17b,5 ttasyōpekṣā [|]

[d. Pañcēndriyāṇi]

10

ṛddhipādānām anantaraṃ pañcēndriyāṇi śraddhādīni ¹ teṣāṃ katharṃ
vyavasthānaṃ |

ropite mokṣa-bhāgiye cchanda-yogādhipatyataḥ |

17b,6 **ālambane 'saṃmoṣā^{6*}visāra-vicayasya ca || IV. 6**

ādhipatyata iti varttate | ṛddhipādaiḥ karmmaṇya-cittasyāropite ¹⁵
mokṣa-bhāgiye kuśala-mūle cchandādhipatyataḥ prayogādhipatyataḥ |

18a,1 ālambanāsampra*moṣādhipatyataḥ | avisārādhipatyataḥ | pravica-yā-
dhipatyataś ca | yathā-kramaṃ pañca śraddhādīnindriyāṇi vedita-
vyāni |

[e. Pañca balāni]

20

18a,2 tāny eva śraddhādīni balavanti⁷ balānity ucyante | teṣāṃ * punar⁸
balavatvaṃ

vipakṣasya hi saṃ⁹lekhād |

¹ Ms. pratipakṣas.

² Ms. °vyāḥ.

³ Sic Ms., pāda with seven syllables. Read °bane asaṃ°, to fit the metre.

⁴ Ms. asaṃpramoṣe.

⁵ Ms. satyā.

⁶ See above note 3.

⁷ In Ms., balāvanti added after balavanti.

⁸ In Ms., there are two daṇḍas placed before balavatvaṃ.

⁹ "hi saṃ" added in accordance with Tīkā.

IV. 5ab~8

yadā tāny āsraddhādi¹bhir² vipakṣair na vyavakīryante | kasmāc
chraddhādīnām pūrvvôttara-nirdeśaḥ | yasmāt

pūrvvasya phalam³ uttaram |

śraddadhāno⁴ * hi hetu-phalam⁵ vīryam ārabhate⁶ | ārabdha-vīryasya 18a,3
smṛtir upatiṣṭhate | upasthita-smṛteś cittam samādhīyate | samāhita-
citto yathā-bhūtam prajānāti | avaropi*ta-mokṣabhāgiyasyēndriyāny 18a,4
uktāny atha nirvedha⁷-bhāgiyāni kim indriyāvasthāyām veditavyāny
āhosvid balāvasthāyām |

dvau dvau nirvedha⁷-bhāgiyāv indriyāni⁸ * balāni ca || IV. 7 18a,5
uṣmagataṁ⁹ mūrddhānaś cēndriyāni | kṣāntayo laukikāś cāgra-dhar-
mmā balāni |

[f. Sapta bodhyaṅgāni]

balānantaram bodhy-aṅgāni teṣām katham vyavasthānam |

āśrayāṅgam svabhā*vāṅgam niryāṇāṅgam tṛtiyakam | 18a,6
caturtham anuśamsāṅgan niḥkleśāṅgam tridhā mataṁ || IV. 8

darśana-mārgge bodhāv aṅgāni bodhy-aṅgāni¹⁰ | tatra bodher āśrayā-
ṅgam smṛtiḥ | svabhāvāṅgam dharmma*-vicayaḥ¹¹ | niryāṇāṅgam vī- 18b,1
ryam | anuśansāṅgam¹² prītiḥ | asaṁkleśāṅgam tridhā prasarabdhī-
samādhya-upekṣāḥ | kim-artham punar asaṁkleśāṅgam tridhā deśitam

¹ Ṭikā, āsraddhyādi.

² In Ms., “r” omitted.

³ Ms. pūrvvaphalam; “sya” added to fit the metre.

⁴ Ms. śraddadhāno.

⁵ Ṭikā, hetuphale.

⁶ The sentence “śraddadhāno... ārabhate” corresponds to the Tib. Peking edition and to the Ṭikā, while the Tib. Derge edition is slightly different and closer to the Chinese versions. See Bhāṣya-text, ed. Yamaguchi, p.77, note 6.

⁷ Ms. not usual nirvedha.

⁸ Ms. indriyāni.

⁹ Ṭikā, uṣmagatāni.

¹⁰ Ms. boṅgāni. Here Tib. reads: *byan chub kyi yan lag bdun du gyur pa dag ni byan chub kyi yan lag rnam* so; but Ṭikā corresponds with the present Ms.

¹¹ Ṭikā, pravīcayāḥ.

¹² Ms. °śamsā° ?

18b,2 **nidānenāśrayeṇēha svabhāvena ca deśi*taṁ |**

asamkleśasya nidānaṁ prasrabdhir dauṣṭhulya-hetutvāt¹ samkleśa-
sya | tasyāś ca tat-pratipakṣatvād¹ āśrayaḥ samādhiḥ | svabhāva
upekṣā [[]]

[g. Aṣṭa mārgāṅgāni]

5

18b,3 bodhyaṅgānantaram mārggāṅgāni te*śāṁ kathāṁ vyavasthānaṁ |

paricchedo 'tha² samprāptiḥ para-sambhāvanā tridhā [[]] IV. 9
vipakṣa-pratipakṣaś ca mārggasyāṅgaṁ tad aṣṭadhā |

18b,4 bhāvanā-mārgge 'sya³ paricchedāṅgaṁ⁴ samyag-dṛṣṭir laukik*ī lokô-
ttara⁵-prṣṭha-labdā yayā svādhigamaṁ paricchinatti | para-sam- 10
prāpaṇāṅgaṁ samyak-samkalpaḥ samyag-vāk ca¹ sa-samutthānayā

18b,5 vācā tat-prāpaṇāt | para-sambhāvanāṅgaṁ⁶ * tridhā samyag-vāk-
karmmāntājīvās¹ tair hi yathākramaṁ |

dṛṣṭau śīle 'tha⁷ samlekhe para-vijñaptir iṣyate || IV. 10

tasya⁸ samyag-vācā kathā-sāṁkathya-viniścayena prajñāyām sam- 15

18b,6 bhāvanā * bhavati | samyak-karmmāntena śīle 'krṣṭyākaraṇāt¹
samyag-ājivena samlekhe dharmmeṇa mātrayā ca cīvarādy-anveṣa-
ṇāt⁹ | vipakṣa-pratipakṣāṅgaṁ¹⁰ tridhāiva samyag-vyāyāma-smṛti-

19a,1 samā*dhayaḥ | eṣāṁ hi yathākramaṁ |

kleśopakleśa-vaibhūtvā-vipakṣa-pratipakṣatā |

20

trividho hi vipakṣaḥ kleśo bhāvanā-heyāḥ | upakleśo layāuddha-

¹ Ṭikā, hetukatvāt, which is preferable. Tib. : (*gnas nan len gyi*) *rgyu las byun baḥi* *phyir*.

² Ms. no. avagraha.

³ Ms. no avagraha. According to Tib. and Ṭikā, darśanamārgasya instead of 'sya.

⁴ Ms. °dāsaṅga.

⁵ Ms. lokettara.

⁶ Ms. sambhāvanāṅgaṁ.

⁷ Ms. no avagraha.

⁸ No word corresponding to "tasya" in Tib.

⁹ Ṭikā, °ādy-eṣaṇāt.

¹⁰ Ms. no anusvāra.

tyam vibhutva-vipakṣaś ca vaiśeṣika-guṇābhinirhāra-viba*ndhaḥ | 19a,2
 tatra prathamasya samyag¹-vyāyāmaḥ pratipakṣas tena mārḡga-
 bhāvanāt | dvitīyasya samyak-smṛtiḥ² śamathādi-nimitteṣu sūpasthita-
 smṛteḥ³ layāuddhatyābhāvāt | tṛtīyasya sa*myak-samādhiḥ dhyāna- 19a,3
 5 sanniśrayeṇābhijñādi-guṇābhinirhārāt |

[h. Pratipakṣa-bhāvanā-prabheda]

sāiṣa pratipakṣa-bhāvanā samāsenā trividhā veditavyā |

anukūlā viparyastā sānubandhā viparyayā || IV. 11

*aviparyasta⁴-viparyāsā⁵-nānubandhā ca bhāvanā | 19a,4

10 viparyastāpi⁶ aviparyāsānukūlā 'viparyastā viparyāsānubandhā |
 aviparyastā viparyāsa⁷-niranubandhā ca yathā-kramam * pṛthag- 19a,5
 jana-śaikṣāśaikṣāvasthāsu | bodhisatvānān tv⁸

ālambana-manaskāra⁹-prāptitas tad-viśiṣṭatā || IV. 12

śrāvaka-pratyekabuddhānām hi svāsantānikāḥ¹⁰ kāyādayaḥ | ālamba-
 15 nam | bodhi*satvānām sva-para-sāntānikāḥ¹¹ | śrāvaka-pratyeka- 19a,6
 buddhā¹² anītyādibhir ākāraiḥ kāyādīn manasikurvanti | bodhisatvās
 tv anupalambha-yogena | śrāvaka-pratyekabuddhāḥ smṛty-upasthā-
 nādī*ni bhāvayanti yāvad eva kāyādīnām viśamīyogāya | bodhisatvā 19b,1
 na viśamīyogāya | nāviśamīyogāya | yāvad evāpratiṣṭhita-nirvṇāyāya |
 20 uktā pratipakṣa-bhāvanā |

¹ Ms. om. "sa".

² "ksmr" difficult to read.

³ Sic Ms., samdhi not observed.

⁴ Read °pariyastā vi°?

⁵ Pāda with nine syllables; first two short syllables counted as one long? Read °viparyāsa°?

⁶ Sic Ms., samdhi not observed.

⁷ In Ms., sa omitted.

⁸ "bodhisatvānān tv" was deemed as a kārikā-pāda both in the Tibetan kārikā-text and in Hsüan-tsang.

⁹ Ms. ālambanāskāra.

¹⁰ Ṭikā, svāsantānikāḥ.

¹¹ Ms. -parastānāḥ. In the margin, correction seems to be given by a later hand.

¹² Ms. -buddhāḥ.

[2. Tatrāvasthā]

tatrāvasthā katamā |

- 19b,2 he*tv-avasthāvatārākhyā prayoga-phala-samjñitā |
 kāryākārya-viśiṣṭā ca ¹ ¹ uttarānuttarā ca sā || IV. 13
 adhimuktau praveśe ca niryāṇe vyākṛtāv api |
 19b,3 kathikatve 'bhiṣeke² ca sam*prāptāv anuśansane || IV. 14
 kṛtyānuṣṭhā uddiṣṭā³ |

5

- tatra hetv-avasthā yā gotra⁴-sthasya pudgalasyāvatārāvasthā⁵
 19b,4 utpādita-bodhi-cittasya prayogāvasthā cittōtpādād ūrdham⁶ a*prāpte
 phale | phalāvasthā prāpte | sa-karaṇīyāvasthā śaikṣasya | akaraṇī-
 yāvasthā⁵ aśaikṣasya | viśeṣāvasthā 'bhiññādi-guṇa-viśeṣa-samanv-
 19b,5 āgatasya⁷ | uttarāvasthā *śrāvakādibhyo⁸ bhūmi-praviṣṭasya bo-
 dhisatvasya | anuttarā⁹vasthā buddhasya tata¹⁰ ūrdham⁶ avasthā-
 bhāvād adhimukty-avasthā bodhisatvānām sarvvasyām adhimukti-
 19b,6 caryā-bhūmau | *praveśāvasthā prathamāyām bhūmau niryāṇāvasthā
 tad-uttarāsu ṣaṭsu bhūmiṣu | vyākaraṇāvasthā¹¹ aṣṭamyām bhūmau
 kathikatvāvasthā navamyām abhiṣekāvasthā daśamyām | prāpty-
 20a,1 avasthā buddhā*nān dharmma-kāyaḥ | anuśansāvasthā sāmabhogi-
 kaḥ kāyaḥ | kṛtyānuṣṭhānāvasthā nirmmāṇa-kāyaḥ | sarvvāpy eṣā
 bahuvidhāvasthābhisamasya veditavyā |

10

15

20

dharmma-dhātau tridhā punaḥ |

- 20a,2 aśuddhāśuddha-śuddhā¹² ca viśuddhā ca ya*thārhataḥ || IV. 15

tatrāśuddhāvasthā hetv-avasthām upādāya yāvat¹³ prayogād aśuddha-

¹ In Ms., daṇḍa instead of half-daṇḍa.

² Ms. no avagraha.

³ Sic Ms., pāda with seven syllables. Read °nuṣṭhāna uddiṣṭā, to fit the metre?

⁴ Ms. yo gītra? ye gotra?

⁵ Sic Ms., samdhi not observed.

⁶ Read ūrdhva with Ṭikā; sometimes incorrectly spelled ūrdham.

⁷ Ms. samanvātasya.

⁸ Ṭikā, śrāvaka-pratyekabuddhebhyo.

⁹ Ms. anuttarā.

¹⁰ Ms. tatra.

¹¹ Ms. °vasthāvastha aṣṭamyām. Samdhi not observed.

¹² Ms. aśuddhāśuddhā; omits one aśuddha.

¹³ Ms. yāt.

IV. 13~18

śuddhāvasthā śaikṣāṇām | viśuddhāvasthā¹ aśaikṣāṇām |

pudgalānām vyavasthānaṁ yathā-yogam ato matam |

ato 'vasthā²*-prabhedād yathā-yogaṁ pudgalānām vyavasthānaṁ (|) 20a,3
 veditavyam ayaṁ gotra-stho 'yam² avatīrṇa ity evaṁ-ādi | uktā-
 5 vasthā [|]

[3. Phala-prāpti]

phala-prāptiḥ katamā |

bhājanatvaṁ vipākākhyam balan tasyādhipatyata*ḥ || IV. 16 20a,4
rucir vṛddhir viśuddhiś ca phalam etad yathā-kramaṁ |

10 ³bhājanatvaṁ yaḥ kuśalānukūlo vipākaḥ | balaṁ yā bhājanatvādhi-
 patyāt kuśala⁴syādhimātrātā | rucir yā pūrvvābhyāsāt ku^{*}śala⁵-
 ruciḥ | vṛddhir yā pratyutpanne kuśala⁴-dharmmābhyāsāt kuśala-
 mūla-paripuṣṭiḥ | viśuddhir yad āvaraṇa-prahāṇaṁ | etad yathā-
 kramaṁ phalaṁ pañca-vidhaṁ veditavyam | vipāka-pha^{*}lam adhipati- 20a,5
 15 phalan niṣyanda-phalam puruṣa-kāra-phalam viśaṁyoga-phalaṁ ca | 20a,6

uttarōttaram ādyaṁ ca tad-abhyāsāt samāptitaḥ || IV. 17

ānukūlyād vipakṣāc ca viśaṁyogād viśeṣataḥ |

uttarānu^{*}ttaratvāc ca phalam anyat samāsataḥ || IV. 18 20b,1

uttarōttara-phalaṁ gotrāc cittōtpāda ity evaṁ-ādi paraṁparayā
 20 veditavyaṁ | ādi-phalaṁ prathamato⁶ lokōttara-dharmma-pratila-
 m-
 bhaḥ | abhyāsa-phalaṁ tasmāt pareṇa śaikṣā^{*}vasthāyāṁ | samāpti- 20b,2
 phalam aśaikṣā-dharmmāḥ | ānukūlya-phalam upaniṣad-bhāvenōtta-
 rōttara⁷-phalam eva veditavyaṁ | vipakṣa-phalaṁ prahāṇa-mārggo
 yad evādi-phalaṁ | pratipakṣo⁸ 'bhipretaḥ | ^{*}viśaṁyoga-phalaṁ niro- 20b,3
 25 dha-sākṣāt-kriyā⁹ ['] abhyāsa-phalaṁ samāpti-phalaṁ ca kleśa-visaṁ-

¹ Sic Ms., saṁdhi not observed.

² Ms. no avagraha.

³ In Ms., there seems to be a "hi" before bhājana°.

⁴ Ṭikā, kuśala-mūla.

⁵ Ms. kuśale?

⁶ "to" added in accordance with Ṭikā.

⁷ Ms. °ottarā.

⁸ Tib. & Ṭikā have vipakṣaḥ before pratipakṣo.

⁹ "nirodha-sākṣāt-kriyā" not found in Tib., Ṭikā, and Chin.

yogaḥ śaikṣāśaikṣāṇāṃ yathā-kramam | viśeṣa-phalam abhijñādiko
 20b,4 guṇa-viśeṣaḥ | uttara-phalam * bodhisatva¹-bhūmayas tad-anya²-yānō-
 ttaratvād anuttara-phalam buddha-bhūmiḥ | etāni catvāri³ abhyāsa-
 samāpti-phala-prabheda eva⁴ | etad anyat phalam samāsa-nirdeśato
 20b,5 vyāsata*s tv aparimāṇam |

[Pratipakṣa-bhāvanā-piṇḍārtha]

tatra pratipakṣa-bhāvanāyāḥ piṇḍārthaḥ | vyutpatti-bhāvanā nirlekha-
 bhāvanā | parikarmma-bhāvanā | uttara⁵-samārambha-bhāvanā |
 20b,6 śliṣṭa-bhāvanā darśana-mā*rgga-śleṣāt | praviṣṭa-bhāvanā ['] utkrṣṭa-
 bhāvanā | ādi-bhāvanā madhya-bhāvanā | paryavasāna-bhāvanā⁶ | 10
 sōttarā bhāvanā¹ niruttarā ca bhāvanā yālabana-manaskāra-prāpti-
 21a,1 viśiṣṭā || avasthānām * piṇḍārthaḥ | bhavyatāvasthā gotra-sthasya |
 ārambhāvasthā yāvat prayogāt⁷ | aśuddhāvasthā⁸ aśuddha-śud-
 dhāvasthā viśuddhāvasthā | sālankārāvasthā | vyāpty-avasthā daśa-
 21a,2 bhūmi-vyāpanāt | anuttarā⁹vasthā ca || pha*lānām piṇḍārthaḥ | 15
 saṃgrahataḥ | tad-viśeṣataḥ ['] pūrvvā¹⁰bhyāsataḥ¹¹ | uttarōttara-nir-
 hārataḥ | uddeśato nirdeśataś¹² ca | tatra saṃgrahataḥ | pañca pha-
 21a,3 lāni | tad-viśeṣataḥ śeṣāṇi | pūrvvā¹³bhyā*sataḥ ['] vipāka-phalam |
 uttarōttara-nirhārataḥ tad-anyāni catvāri | uddeśataḥ | uttarōttara-
 phalādini catvāri ['] nirdeśataḥ ['] ānukūlya-phalādini ṣaṭ | teṣāṃ eva 20

¹ Ms. °satvā.

² Ms. anyatta.

³ Saṃdhi not observed.

⁴ Both Hsüan-tsang and Paramārtha have interpreted this sentence differently. Tib. coincides with this Sanskrit version. Ṭikā makes no comment on it.

⁵ Ms. uttarottara, but all other versions.

⁶ In Ms. there seems to be a “ca” after bhāvanā.

⁷ According to Tib.: *sems bskyed nas bzun ste | shyor baḥi bar du*, read “cittōtpādam upādāya yāvat prayogāt”. Ṭikā reads: *saha cittōtpādena prayogaḥ*, giving a slightly different meaning.

⁸ Saṃdhi not observed. “aśuddhāvasthā” found in Hsüan-tsang but not in other versions.

⁹ Ms. anuttara.

¹⁰ Ms. pūrvva.

¹¹ Ms. bhyāsataḥ.

¹² Ms. nirdeśataś.

¹³ Ms. pūrvva.

IV. 18—piṇ

caturṇṇām ni*rddeśāt¹ ||

21a,4

madhyânta-vibhāge pratipakṣa-bhāvanāvasthā-phala²-paricchedaś
caturthaḥ || ○

¹ “rdde” difficult to read.

² Tib. om. avasthā-phala.

[CHAPTER V. YĀNĀNUTTARYA-PARICCHEDA]

[1. Trividhānuttarya]

yānānuttaryam idānīṃ vaktavyaṃ | tad ucyate |

21a,5 ānuttaryaṃ prapattau hi punar ālambane ma*taṃ |
samudāgama uddiṣṭaṃ |

5

tri-vidham ānuttaryaṃ mahāyāne yenāitad anuttaraṃ yānaṃ¹ prati-
patty²-ānuttaryaṃ | ālambanānuttaryaṃ | samudāgamānuttaryaṃ
ca |

[2. Pratipatty-ānuttarya]

21a,6 tatra pratipatty-ānuttaryaṃ *daśa-pāramitā-pratipattito³ vedita- 10
vyaṃ |

pratipattis tu ṣaḍ-vidhā || V. 1

tāsu pāramitāsu |

paramātha manaskāre⁴ anudharmme 'nta⁴-varjane |
viśiṣṭā cāviśiṣṭā ca |

15

21b,1 ity eṣā ṣaḍvidhā pratipattir⁵ yad u*ta paramā pratipattiḥ | manaskāra-
pratipattir anudharmma-pratipattiḥ | anta-dvaya-varjitā pratipattiḥ
viśiṣṭā pratipattiḥ | aviśiṣṭā ca pratipattiḥ |

[a. Paramā pratipattiḥ]

tatra |

20

¹ In Tib., yānaṃ omitted.

² Ms. pratipaty.

³ Ms. prativeto.

⁴ Ms. no avagraha.

⁵ Ms. prati | pattir.

V. 1~4cd

paramā dvādaśātmikā¹ || V. 2

audāryam āyatatvaṁ * ca ['] adhikāro 'kṣayātmatā | 21b,2

nairantaryam akṛcchratvaṁ vittatvaṁ ca (|) parigrahaḥ || V. 3

ārambha-prāpti-niṣyanda-niṣpattiḥ paramā matā |

6 ity eṣā dvādaśa-vidhā paramā matā | yad utāudārya*-paramatā | 21b,3

āyatatva-paramatā¹ | adhikāra-paramatā¹ | akṣayatva-paramatā¹ | nair-

antarya²-paramatā¹ | akṛcchratva-paramatā¹ | vittatva³-paramatā¹ |

parigraha-paramatā¹ | ārambha-para*matā¹ | pratilambha-paramatā¹ | 21b,4

niṣyanda-paramatā¹ | niṣpatti-paramatā¹ ca | tatrāudārya-paramatā¹ |

10 sarvva-laukika-sampatty-anarthitvenôtkṛṣṭatayā ca veditavyā | āya-

tatva⁴-paramatā tri*kalpāsaṁkhyeya-paribhāvanāt⁵ | adhikāra-para- 21b,5

matā | sarvva-satvārtha-kriyādhikārāt | akṣayatva-paramatā¹ mahābo-

dhi-pariṇāmanayātyantam aparyādānān ['] nairantarya-para*matātma- 21b,6

para⁶-samatādhimokṣāt sarvva-satva-dānādibhiḥ pāramitā-paripūra-

15 ṇād⁷ | akṛcchratva-paramatānumodanā-mātreṇa para-dānādīnām pāra-

mitā-paripūraṇāt | vittatva-paramatā | * gagana-gaṇja⁸-samādhy-ādi- 22a,1

bhir dānādi-paripūraṇāt¹ | parigraha-paramatā nirvikalpa-jñāna-pari-

grhītatvāt | ārambha-paramatādhimukti-caryā-bhūmāv adhimātrāyām

kṣāntau [|] pratilambha⁹-paramatā prathamāyām * bhūmau | niṣ- 22a,2

20 yanda-paramatā | tad-anyāsv aṣṭāsu bhūmiṣu¹ | niṣpatti-paramatā

daśamyām bhūmau tathāgatyaṁ ca | bodhisatva-niṣpattyā buddha-

niṣpattyā ca |

tataś ca paramārthena daśa pāramitā * matāḥ¹⁰ || V. 4

22a,3

yata eṣā dvādaśa-vidhā paramatā¹¹ etāsu saṁvidyate | tataḥ paramā

¹ Ms. dvāśātmikā.

² Ms. nairaryanta.

³ Ms. vittatvama.

⁴ Ms. ayatatva.

⁵ Ms. paribhāvatānāt.

⁶ Ms. °marapara.

⁷ Ms. piripūraṇāda¹ kṛ°.

⁸ “gaṇja” illegible; Ms. ścaṇja? ścanja?

⁹ Ms. pratalambha.

¹⁰ Ms. matā.

¹¹ Sic Ms., saṁdhi not observed.

ity anenārthena daśa pāramitāḥ¹ | katamā daśēty ekeṣāṃ tan-nāma-
vyutpādanārtham ucyate |

22a,4 dānaṃ * śīlaṃ kṣamā vīryaṃ dhyānaṃ prajñā² upāyatā |
prañidhānaṃ balaṃ jñānaṃ etāḥ (¹) pāramitā daśēti || V. 5

kim āsāṃ pratyekaṃ³ karma |

5

anugraho 'vighātaś ca karma tasya ca marṣaṇaṃ⁴ |
22a,5 guṇa-vṛddhi*ś ca sāmāthyam⁵ avatāra-vimocane |
akṣayatvaṃ⁶ sadā vṛttir niyataṃ bhoga-pācane || V. 6

ity etad āsāṃ⁷ karma yathā-kramaṃ | dānena hi bodhisatvaḥ⁸
22a,6 satvān anugrṇāti | śīlenôpaghātāṃ * pareṣāṃ na karoti | kṣāntyā 10
paraiḥ kṛtam upaghātāṃ marṣayati | vīryeṇa guṇān varddhayati |
dhyānena rddhyādibhir āvarjyâvatārayati | prajñayā samyag-avavāda-
22b,1 dānād vimocayati | upāya-kau*śalya-pāramitayā mahābodhi⁹-pariṇā-
manād dānādīn akṣayān karoti | prañidhāna-pāramitayānukūlôpapatti-
parigrahāt | sarvva-janmasu buddhôt-pādârāgaṇato dānādiṣu¹⁰ sadā 15
22b,2 pravarttate¹¹ | *bala-pāramitayā pratisamkhyāna-bhāvanā-balābhyāṃ
niyataṃ dānādiṣu pravarttate | vipakṣānabhibhavāt | jñāna-pāramitayā
22b,3 yathāruta-dharma-saṃmohâpagamād dānādy-ādhipate*ya-dharma-
sambhogaṃ ca¹² pratyanubhavati | satvāms ca paripācayati | uktā
paramā pratipattiḥ |

20

[b. Manasikāra-pratipatti]

¹ Tikā, -pāramitā matā(h).

² Samdhi not observed, metri causa.

³ Ms. pratyakam

⁴ Ms. marṣaṇā ? marṣaṇa ?

⁵ In Ms. sāmāthyam omitted; added according to Tib.: *yon tan hphel dan hdsud nus dan | rnam par grol bar byed pa dan.*

⁶ Ms. ayakṣayatvaṃ.

⁷ Ms. āmsām.

⁸ Ms. bosatvaḥ.

⁹ Ms. mahāboṣadhi.

¹⁰ Ms. donādiṣu.

¹¹ In Ms., "pra" omitted, but Tikā. The final "te" difficult to read.

¹² Ms. ja, instead of ca.

manasikāra-pratipattiḥ¹ | katamā |

yathā-prajñaptito dharmma-mahāyāna-manaskriyā |

* bodhisatvasya satataṁ¹ | prajñayā tri-prakārayā || V. 7 22b,4

dānādīny adhikṛtya² yathā-prajñaptānām sūtrādi-dharmmāṇām mahā-
5 yāne manasikaraṇam abhikṣaṇam śruta-cintā-bhāvanā-mayyā pra-
jñayā * manasikāra-pratipattiḥ | sā tri-prakārayā prajñayā mana- 22b,5
sikriyā kaṁ guṇam karoti³ |

dhātu-puṣṭyai praveśāya cārtha-siddhyai bhavaty asau |

śruta-mayyā prajñayā manasikurvva*to dhātu-puṣṭir bhavati | 22b,6
10 cintā-mayyā tasya śrutasyārtham bhāvena praviśati | bhāvanā-may-
yārtha-siddhiṁ prāpnoti bhūmi⁴-praveśa-pariśodhanāt |

saṁyuktā⁵ dharmma-caritaiḥ⁶ sā jñeyā daśabhiḥ * punaḥ || V. 8 23a,1

sā punar mmanasikāra-pratipattiḥ⁷ | daśabhir ddharmma-caritaiḥ
parigrhītā veditavyā¹ | katamad daśadhā dharmma-caritaṁ |

15 lekhanā⁸ pūjanā dānaṁ śravaṇaṁ vācanōdgrahaḥ |
prakāśanātha svādhyāyaś⁹ ci*ntanā bhāvanā ca tat || V. 9 23a,2

mahāyānasya lekhanam pūjanam parebhyo dānam pareṇa vācyamā-
nasya śravaṇam | svayaṁ ca vācanam | udgrahaṇam | parebhyo
deśanam¹⁰ granthasyārthasya vā¹ | svādhyāya*nam | cintanam bhā- 23a,3
20 vanaṁ ca |

ameya-puṇya-skandham hi caritan tad daśātmakam |

¹ Pāda in vipulā I.

² Ms. adhikṛtyā.

³ Ṭikā, āvahati instead of karoti; Tib, *thob*.

⁴ Ms. bhūma.

⁵ Ms. saṁprayuktā.

⁶ Pāda in vipulā I.

⁷ Ms. °patiḥ.

⁸ For the feminine gender, see Mahāvvyutpatti, 903 ff.

⁹ Ms. svādhyāyāś.

¹⁰ Ms. deśośanam. In Ṭikā, it is deemed to be prakāśanā.

23a,4 kasmān mahāyāna eva dharmma-caritam atyartham mahā-phalan
deśyate sūtreṣu¹ na punaḥ śrāvakayāne | dvābhyāṃ kāra*ṇābhyāṃ |

viśeṣād akṣayatvāc ca |

katham viśeṣāt | katham akṣayatvāt |

parānugrahaṭo 'śamāt || V. 10

5

23a,5 parānugraha-vṛttitvād viśiṣṭatvaṃ | parinirvvaṇe 'py² aśamāt '
anupa³ramād a*kṣayatvaṃ veditavyaṃ | uktā manasi⁴kāra-prati-
pattiḥ |

[c. Anudharma-pratipatti]

anudharmma-pratipattiḥ katamā |

10

23a,6 avikṣiptāviparyāsa⁵-praṇatā cānu⁶*dhārmiki |

ity eṣā dvividhā⁷nudharmma-pratipattiḥ | yad utāvikṣiptā cāvīpar-
yāsa-pariṇatā ca |

[Avikṣepa-pariṇatā]

23b,1 tatra ṣaḍ-vidha-vikṣepābhāvād avikṣiptā | tatra ṣaḍvidho vikṣepaḥ |
prakṛti-vikṣepaḥ | * bahirddhā-vikṣepaḥ | adhyātma-vikṣepaḥ [¹] nimit-
ta-vikṣepaḥ ¹ dauṣṭhulya-vikṣepaḥ ¹ manasikāra-vikṣepaś ca | sa eṣa
kiṃ-lakṣaṇo veditavya ity ata⁸ āha |

15

23b,2 vyutthānaṃ viṣaye sāras tathāsvāda-layô*ddhataḥ⁹ | V. 11

sambhāvanābhisandhiś ca manaskāre 'py¹⁰ ahamkṛtiḥ |

20

¹ In Ms., sūtre omitted.

² Ms. no avagraha.

³ Ms. sanupa°.

⁴ Ms. mamasi°.

⁵ In Ms., fourteen letters (dvābhyāṃ kārāṇābhyāṃ || viśeṣād akṣayatvāc ca ||) are inserted btween “yā” and “sa”. Brackets were placed before and after them, probably by a later hand, indicating that they should be removed.

⁶ Ṭikā, -praṇatāv ānu°.

⁷ Ms. dvidvidhā. Correction “vi” seen in the margin.

⁸ Ms. eta.

⁹ Ms. °ddhayavaḥ. See IV. 4 (p. 51, note 5).

¹⁰ Ms. no avagraha.

hina-cittam ca vikṣepaḥ parijñeyo hi dhimatā || V. 12

ity evaṁ-lakṣaṇaḥ ṣaḍ-vidho vikṣepo yo bodhisatvena parijñeyah |
 tatra * vyutthānaṁ samādhitaḥ pañcabhir vijñāna-kāyaiḥ prakṛti- 23b,3
 vikṣepaḥ¹ viṣaye viśāro bahirddhā-vikṣepaḥ | samādher āsvādanā
 5 layāuddhatyaṁ cādhyātma-vikṣepaḥ | sambhāvanābhisa*ndhiḥ¹ 23b,4
 nimitta-vikṣepaḥ | tan nimittam kṛtvā prayogāt | sāhaṁkāra-manas-
 kāratā dauṣṭhulya-vikṣepaḥ | dauṣṭhulya-vaśenāsmimāna-samudācā-
 rāt | hina-cittatvaṁ | manasikā*ra-vikṣepaḥ¹ hina-yāna-manasikāra- 23b,5
 samudācārāt |

10 [Aviparyāsa-pariṇatā]

tatrāviparyāso daśa-vidhe vastuni veditavyaḥ | yad uta |

vyañjanārtha-manaskāre 'visāre² lakṣaṇa-dvaye |

³aśuddha*-śuddhāv āgantukatve 'trāsītānunnatau⁴ || V. 13

23b,6

tatra |

15 **saṁyogāt saṁstavāc⁵ cāiva viyogād apy asaṁstavāt⁶ |**

artha-satvam asatvañ ca vyañjane so 'viparyayaḥ || V. 14

saṁyoge sati vyañjanānām a*vicchinnôccāraṇatayā “asya cēdaṁ 24a,1
 nāmē”ti saṁstavāt sārthakatvaṁ viparyayān nirarthakatvam⁷ iti |
 yad evaṁ-darśanaṁ so 'viparyāso vyañjane veditavyaḥ | katham
 20 arthe 'viparyāsaḥ |

dvayena pratibhā*satvam tathā cāvidyamānatā |

24a,2

arthe sa cāviparyāsaḥ sad-asatvena varjitaḥ || V. 15

dvayena grāhya-grāhakatvena pratibhāsate tad-ākārôtpattitaḥ | tathā

¹ Read °ndhir with Ṭikā.

² Ṭikā, °kārāvi°. Ms. no avagraha.

³ Pāda in vipulā III.

⁴ Pāda unmetrical, the 5th syllable (°tā°) being long.

⁵ Ṭikā, sambhavāc.

⁶ Ms. astasaṁstavāt. Ṭikā, asaṁbhavāt.

⁷ Ms. nirarthakātvam.

24a,3 ca na vidyate | yathā pra*tibhāsata iti | arthe yad darśanam sa
tatrāviparyāsaḥ ¹ arthasya satvena varjito grāhya-grāhakābhāvād
asatvena¹ varjitaḥ | tat-pratibhāsa²-bhrānti-sadbhāvāt |

24a,4 **taj-jalpa-bhāvi*to jalpa-manaskāras tad-āśrayaḥ |**
manaskāre 'viparyāso³ dvaya-prakhyāna-kāraṇe⁴ || V. 16

5

grāhya-grāhaka-jalpa-paribhāvito jalpa-manaskāras tasya grāhya-
24a,5 grāhaka-vikalpasyāśrayo * bhavatīty ayaṁ manaskāre 'viparyāsaḥ |
katamasmin manaskāre grāhya-grāhaka⁵-saṁprakhyāna-kāraṇe [']
sa hy asau jalpa-manaskāro 'bhilāpa⁶-saṁjñā-paribhāvitatvāt ['] ⁷grā-
24a,6 hya-*grāhaka-vikalpāśrayo⁸ veditavyaḥ⁷ |

10

māyādivad asatvañ⁹ ca satvaṁ cārthasya tan matam []
so 'visāre 'viparyāso bhāvābhāvā'visārataḥ || V. 17

24b,1 yat tad arthasyāsatvaṁ¹⁰ satvaṁ cānantaram¹¹ uktaṁ | * tan māyādi-
van matam yathā māyā na hasty-ādi¹²-bhāvenāsti na ca nāivāsti |
tad-bhrānti-mātrāstitvāt | evam artho 'pi¹³ na cāsti yathā saṁprakhy- 15
yāti grāhya-grāhakatvena na ca nāivāsti tad-bhrānti-mātrā¹⁴stitvāt |
24b,2 ādi-śabdena ma*rīci-svapnô¹⁵daka-candrādayo dṛṣṭāntā yathāyogaṁ
veditavyā¹⁶ iti yan māyādy-upamārthe darśanād¹⁷ avisāraṁ cetasaḥ
paśyati so 'visāre 'viparyāsas tena bhāvābhāvayoś cittasyāvi*-
24b,3 saraṇāt |

20

¹ Ms. atvesatvena.

² Ms. -paribhāsa°.

³ Ms. no avagraha.

⁴ Ms. °kāṇe.

⁵ Tib. adds *gñis* (=dvaya).

⁶ Ms. no avagraha.

^{7...7} A repetition of a similar sentence three lines above. Tib., Hsüan-tsang and
Ṭikā do not have this repetition, but Paramārtha does.

⁸ Ms. -vikalpāśrayo.

⁹ Ms. āsatvañ.

¹⁰ Ms. no anusvāra.

¹¹ Ms. cānatantaram.

¹² Ms. hasyādi.

¹³ Ms. no avagraha.

¹⁴ Ms. -motrā°.

¹⁵ Ms. svapna.

¹⁶ Ms. veditavya.

¹⁷ Ṭikā, -upamārtha(pra)darṣanāt.

sarvvasya nāma-mātratvaṃ sarvva-kalpâpravṛttaye |
svalakṣaṇe 'viparyāsaḥ |

sarvvam idaṃ nāma-mātraṃ | yad idaṃ cakṣū-rūpaṃ yāvan mano-
dharmmā iti¹ yaj jñānaṃ sarvva-vikalpānāṃ prati*pakṣeṇa [!] ayam 24b,4
5 svalakṣaṇe 'viparyāsaḥ² | katamasmin svalakṣaṇe³ |

paramârthe svalakṣaṇe || V. 18

samvṛtyā tu nēdaṃ nāma-mātraṃ iti gr̥hyate |

dharmma-dhātu-vinirmukto⁴ yasmād dharmmo na vi*dyate | 24b,5
sāmānya-lakṣaṇaṃ tasmāt sa ca tatrâviparyayaḥ⁵ || V. 19

10 na⁶ hi dharmma-nairātmyena vinā kaś-cid dharmmo vidyate | tasmād
dharmma-dhātuḥ sarvva-dharmmāṇāṃ sāmānyaṃ lakṣaṇam iti |
yad evaṃ-jñāna*m ayam sāmānya-lakṣaṇe 'viparyāsaḥ⁷ | 24b,6

viparyasta⁸-manaskārâvihāni-parihāṇitaḥ⁹ |

tad-aśuddhir viśuddhiś ca sa ca tatrâviparyayaḥ¹⁰ || V. 20

15 viparyasta⁸-manaskārâprahāṇan tasya dharmma-dhā*tor aviśuddhis 24b,7
tat-prahāṇaṃ viśuddhir iti yad evaṃ-jñānaṃ ayam aviśuddhau vi-
śuddhau câviparyāso yathā-kramaṃ |

dharmma-dhātor viśuddhatvāt prakṛtyā vyomavat punaḥ |

dvayasyâgantukatvaṃ hi sa ca tatrâ*viparyayaḥ || V. 21 25a,1

20 dharmma-dhātoḥ punar âkāśavat | prakṛti-viśuddhatvāt | dvayam
apy etad âgantukam aviśuddhir¹¹ viśuddhiś ca paścād iti | yad evaṃ-
jñānaṃ ayam âgantukatve 'viparyāsaḥ¹² |

¹ Ṭikā, ity evaṃ.

² Ms. aviparyāhsaḥ (no avagraha).

³ Ms. bhalakṣaṇe.

⁴ Ms. vinimurkto.

⁵ Ms. °viparyāyaḥ, against the metre. See kârikā 21,22, below.

⁶ Ms. ni.

⁷ Ms. avi° (no avagraha).

⁸ Ms. viparyāsta. Ṭikā, viparyastu.

⁹ Ms. tā, but Ṭikā taḥ, and Tib. *spanis pa las*.

¹⁰ Ms. °viparyāyaḥ, against the metre.

¹¹ viśuddhir is inserted according to Tib. and Ṭikā.

¹² Ms. avi° (no avagraha).

25a,2 saṃkleśaś ca viśuddhi*ś ca dharmma-pudgalayor na hi |
 asatvāt¹ trāsata-mānau² nātaḥ (|) so 'trā³viparyayaḥ || V. 22

na hi pudgalasya saṃkleśo na viśuddhir⁴ nāpi dharmmasya | yas-
 25a,3 mām na pudgalo 'sti⁵ na dharmmo yataś ca na ka*syacit saṃkleśo
 na vyavadānam¹ | ato na saṃkleśa-pakṣe kasyacid dhāniḥ¹ na vyava- 5
 dāna-pakṣe kasyacid viśeṣaḥ¹ yatas trāso vā syād unnatir⁶ vēty
 25a,4 ayam atrāse 'nunnatau⁷ cāviparyā*saḥ |

[Daśa vajrapadāni]

ete ca daśāviparyāsā daśasu vajra-padeṣu yathā-kramam yojayita-
 vyāḥ | daśa vajra-padāni | sad-asattā¹ aviparyāsaḥ⁸ | āśrayo māvōpa- 10
 25a,5 matā¹ avikalpanatā¹ prakṛti-pra*bhāsvaratā¹ saṃkleśo vyavadā-
 nam | ākāśōpamatā¹ | ahīnatā¹ aviśiṣṭatā⁹ ca | ¹⁰vajra-padānām śarīra-
 vyavasthānam | svabhāvataḥ | ālambanataḥ | avikalpanataḥ¹ codya-
 25a,6 pari*hārataś ca | tatra svabhāvataḥ¹ trayaḥ svabhāvāḥ | pariniṣ-
 panna-parikalpita-paratantrā¹¹khyā ādyais tribhis¹² padair yathā¹³- 15
 kramam | ālambanataḥ | ta eva¹⁴ [|] avikalpanato yena ca¹⁵ na vikal-
 25b,1 payati nirvi*kalpena jñānena yac ca na vikalpayati prakṛti-pra-
 bhāsvaratām | tad anena jñeya-jñāna-vyavasthānam yathā-kramam
 veditavyam | yad uta tribhiḥ svabhāvair avikalpanatayā ca | codya-
 25b,2 parihārataḥ | śiṣṭāni * padāni [|] tatrēdam codyam | “yady ete pari- 20
 kalpita-paratantra-lakṣaṇā dharmmā na saṃvidyante | katham upala-
 bhyante | atha saṃvidyante dharmmāṇām prakṛti-prabhāsvaratā na

¹ The final “t” is difficult to read in Ms.

² Ms. difficult to read; especially, “tā” and “mā”.

³ Ms. no avagraha.

⁴ Ms. viśuvidhir.

⁵ Ms. no avagraha.

⁶ Ṭikā māno, and Tib. *na rgyal*.

⁷ Ms. anunna° (no avagraha).

⁸ Ms. sadasattā | vipa°.

⁹ Ms. ahīnaviśiṣṭatā; “tā” added by a later hand, between na and vi.

¹⁰ Two kinds of “śarīra-vyavasthāna” (beginning here and ending at the end of three antara-śloka, next page, l. 16) entirely lack in Paramārtha. Confusions appear at places also in Tib.

¹¹ Ms. parantrā.

¹² Saṃdhi sic Ms.

¹³ Ms. yaṇā?

¹⁴ In Tib., “ta eva” omitted; Tib. confused here.

¹⁵ “ca” added according to Ṭikā.

yuyjate ” | tan mâyô*¹pamatayā pariharati | yathā mâyā-kṛtaṁ na 25b,3
vidyata¹ upalabhyate ca [|] “yadi prakṛti-prabhāsvaratā dharmmāṇāṁ
tat kathaṁ pūrvvaṁ saṁkleśaḥ paścād vyavadānaṁ ” | asya pari-
hāraḥ | saṁkleśa*-vyavadānaṁ ākāśōpamatayā veditavyaṁ | yathā- 25b,4
5 kāśaṁ prakṛti-pariśuddhaṁ saṁkliśyate | vyavadāyate cēti | “yady
aprameya-buddhōtpāde saty aprameyāṇāṁ satvānāṁ kleśā*²paśamaḥ² 25b,5
| tat kathaṁ na saṁsāra-samucchedo na nirvṇāna-vṛddhir bhavati ” |
tasyāhīnāvīśiṣṭatayā parihāraḥ | aprameyatvāt satva-dhātor vyava-
dāna-pakṣasya ca |

10 dvitīyaṁ śarīra-vya*vasthānam | 25b,6

yatra yā ca yato bhrāntir abhrāntir³ yā ca yatra ca |
bhrānty-abhrānti-phale cāiva (|) paryantaś ca tayor iti ||
sad-asattāviparyāsaḥ¹ āśrayo māyayōpamā |
akalpanā prakṛtyā ca bhāsvaratvaṁ sadāiva hi || * 26a,1
15 saṁkleśo vyavadānaṁ cā⁴kāśōpamatā tathā |
ahīnānadhikatvañ ca daśa vajra-padāni hi ||

uktānudharmma-pratipattiḥ |

[d. Anta-dvaya-varjane pratipattiḥ]

anta-dvaya-varjane pratipattiḥ⁵ katamā yā Ratnakūṭe⁶ madhyamā
20 pratipattir⁷ upadiṣṭā | * kasyāntasya varjanād asau veditavyā | 26a,2

prthaktvāikatvam antaś ca tirthya-śrāvakayor api |
samāropāpavādānto dvidhā pudgala-dharmmayoḥ || V. 23
vipakṣa-pratipakṣāntaḥ⁸ śāśvatōcche*⁹da-saṁjñitaḥ | 26a,3
grāhya-grāhaka-saṁkleśa-vyavadāne dvidhā tridhā || V. 24
25 vikalpa-dvayatāntaś ca⁹ sa ca sapta-vidho mataḥ |
bhāvābhāve praśāmye 'tha¹⁰ śamane trāsya¹¹-tad-bhaye || V. 25

¹ Ms. vidyate; Ṭikā saṁvidyata.

² Ms. °paśamaḥ ? °pagamaḥ ?

³ In Ms. abhrāntir omitted.

⁴ Read with Ṭikā: “ca'ā”

⁵ Ms. °pattāḥ.

⁶ Cf. *The Kācyaapaṇḍarivarta*, ed. by A. von Staël-Holstein, Shanghai 1926, § 52—71.

⁷ Ṭikā, pratipad.

⁸ Ms. no visarga

⁹ In Ms. “ś ca” omitted.

¹⁰ Ms. no avagraha.

¹¹ Ms. trasye ? trāsya ?

26a,4 grāhya-grāhe 'tha¹ * samyaktva-mithyātve vyāpṛtau na ca |
 ajanma-sama-kālatve sa² vikalpa-dvayāntatā || V. 26

tatra rūpādibhyaḥ | pṛthaktvam ātmana ity antaḥ | ekatvam ity
 26a,5 antaḥ ['] tat-parivarjanārthaṃ³ * madhyamā pratipat | yā nātma-
 pratyavekṣā | yāvan na mānava-pratyavekṣā⁴ | ātma-darśane hi jīvas⁵ 5
 tac charīraṃ | anyo jīvo 'nyac charīraṃ iti bhavati darśanaṃ |
 26a,6 nityaṃ rū*pam iti tīrthikāntaḥ | anityaṃ iti śrāvakāntaḥ | tat-
 parivarjanārthaṃ madhyamā pratipad yā rūpādīnāṃ na nitya-
 pratyavekṣā nānitya-pratyavekṣā | ātmēti (|) pudgala-samāropāntaḥ
 26b,1 ['] nai*rātmyam ity apavādāntaḥ prajñapti-sato⁵ 'py⁶ apavādāt | tat- 10
 parivarja⁷nārthaṃ madhyamā pratipad yad ātma-nairātmyayor
 mmadhyam⁸ nirvikalpaṃ jñānaṃ⁹ | bhūtaṃ cittam iti dharmma-
 26b,2 samāropāntaḥ ['] abhūta*m ity apavādāntaḥ | tat-parivarjanārthaṃ
 madhyamā pratipad yatra na cittam na cetanā na mano na vi-
 26b,3 jñānaṃ | akuśalādayo dharmmāḥ saṃkleśa iti vipakṣāntaḥ | kuśa*- 15
 lādayo vyavadānam iti pratipakṣāntas¹⁰ tat-parivarjanārthaṃ
 madhyamā pratipad yo 'syā¹¹nta-dvayasyānupagamo 'nudāhāro¹¹
 26b,4 'pravyāhāraḥ | astiti śāsvatāntas tayor eva pudga*la-dharmmayor
 nāstity ucchedāntas tat-parivarjanārthaṃ madhyamā pratipad yad
 anayor dvayor antayor mmadhyam | avidyā grāhyā grāhaka¹² cēty¹³ 20
 26b,5 antaḥ | evaṃ vidyā saṃskārā asaṃskṛtaṃ * ca tat-pratipakṣaḥ¹ yāvaj
 jarāmaraṇaṃ grāhyaṃ grāhakaṃ cēty antas tan-nirodho grāhyo grā-
 hako vēty anto yena mārgeṇa¹⁴ tan nirudhyate | evaṃ grāhya-grā-

¹ Ms. no avagraha.

² Better read sā ?

³ Ms. no anusvāra.

⁴ Ṭikā, sa jīvas.

⁵ Ms. prajñāptiseto. In the margin, correction seems to be given by a later hand.

⁶ Ms. no avagraha.

⁷ Ms. -parivarjya(m). In the margin, correction seems to be given by a later hand.

⁸ In Ṭikā, "madhyamaṃ" of bhāṣya-text is commented by "madhyam".

⁹ In Tib., jñānaṃ omitted.

¹⁰ In Ms., prati omitted, but Ṭikā.

¹¹ Ms. no avagraha.

¹² Ms. grāhikā.

¹³ Ms. vety ? dety ?

¹⁴ In Ṭikā, mārgeṇa omitted.

hakānto dvidhā kṛṣṇa-śukla-*pakṣa-bhedena ['] tat-parivarjanārtham¹ 26b,6
madhyamā pratipad vidyā cāvidyā cādvayam etad iti vistareṇa [']
vidyāvidyādīnām grāhya-grāhakatvābhāvāt |

²trividhaḥ saṁkleśaḥ | kleśa-saṁkleśaḥ | * karmma-saṁkleśaḥ | 27a,1
5 janma-saṁkleśaś ca | tatra kleśa-saṁkleśas trividhaḥ | dṛṣṭiḥ³ rāga-
dveṣa-moha-nimittam punar-bhava-praṇidhānam ca | yasya pratipa-
kṣo jñāna-śūnyatā¹ jñānānimittam jñānāpraṇihitam ca | karmma*- 27a,2
saṁkleśaḥ | śubhāśubha-karmmābhisamskāraḥ ['] yasya pratipakṣo
jñānābhisamskāraḥ | janma-saṁkleśaḥ | punar-bhava-jātiḥ¹ jāta-
10 sya citta-caittānām pratikṣaṇōtpādaḥ | punar-bhava-*prabandhaś ca 27a,3
yasya pratipakṣo jñānājātiḥ¹ jñānānutpādo jñānāsvabhāvatā ca |
etasya⁴ trividhasya saṁkleśasyāpagamo vyavadānam | tatra jñāna-
śūnyatādibhiḥ¹ jñeya-*śūnyatādayo dharmmā⁵ etena trividhena 27a,4
saṁkleśena yathā-yogaṁ yāvan na śūnyatādayaḥ kriyante¹ prakṛt-
15 yāiva śūnyatādayo dharmma⁶-dhātoḥ prakṛty-asamkliṣṭatvāt ['] tena⁷
ya*di dharmma-dhātuḥ samkliṣyate vā viśuddhyate⁸ vēti kalpayaty⁹ 27a,5
ayam antaḥ | prakṛty-asamkliṣṭasya saṁkleśa-viśuddhy-abhāvād¹⁰ [']
etasyāntasya¹¹ parivarjanārtham | madhyamā pratipad | yan na *
śūnyatayā dharmmāñ cchūnyām¹² karoti | api tu dharmmā eva śūnyā 27a,6
20 ity evam-ādi |

aparaḥ sapta-vidho vikalpa-dvayāntas tad yathā bhāve 'pi¹³ vikalpo
'ntaḥ¹³ | abhāve 'pi¹⁴ ['] pudgalo 'sti¹³ yasya vi*nāśāya śūnyatā ['] 27b,1

¹ Ms. no anusvāra.

² Ms. adds “caṁ” or “vaṁ” (=dvam?) before “tri”.

³ Saṁdhi not observed.

⁴ Ṭikā, etasyaiva.

⁵ Ms. dharmma.

⁶ Ms. dharmmā.

⁷ Ms. “tena” or “| tatra”. Both not found in Tib.

⁸ Read viśudhyate.

⁹ Ms. kalpaty.

¹⁰ Ms. °ddhabhāvād. Ṭikā reads śuddhy-a°, omitting vi, but Tib. *rnam par byañ ba med pa*.

¹¹ Ms. atasyāntadva. The present reading follows Ṭikā; but Tib. *mthaḥ de gñis (yons su spañ baḥi phyr)* suggests etasyāntadvayasya.

¹² Ms. cchū°? °ñ cchū°? Read °ñ chū°.

¹³ Ms. no avagraha.

¹⁴ Ms. no avagraha. In Tib. and Ṭikā, “vikalpo 'ntaḥ” follows.

- nairātmyam api vā nāstīti kalpanāt¹ | tad etasya vikalpa-dvayān-
 tasya parivarjanārtham iyaṃ² madhyamā pratipat | na khalu pudga-
 27b,2 la-vināśāya śūnyatā ['] api tu śūnyatāiva śūnyā³ ['] pūrvvā*nta-
 śūnyatā⁴ | aparānta-śūnyatā⁵ ity evam-ādi-vistaraha |
 śāmye 'pi⁶ vikalpo 'ntaḥ⁶ | śamane 'pi⁶ vikalpo 'ntaḥ⁶ praheya- 5
 prahāṇa-kalpanayā⁷ (|) śūnyatāyās trasanād ['] etasya vikalpa-dva*-
 27b,3 yāntasya parivarjanārtham ākāśa-dṛṣṭāntaḥ |
 trāsyē 'pi⁸ vikalpo⁹ 'ntas¹⁰ tataś ca trāsyād bhaṇe 'pi¹⁰ parikal-
 pita-rūpādi-trasanāt (|) duḥkha-bhīrutayā ['] etasya vikalpa-dvayā*-
 27b,4 ntasya parivarjanārtham citrakara-dṛṣṭāntaḥ | pūrvvako dṛṣṭāntaḥ 10
 śrāvakān ārabhyāyaṃ tu bodhisatvān |
 grāhye 'pi¹⁰ vikalpo 'ntaḥ¹¹ grāhake 'pi¹⁰ ['] etasya vikalpa-dvayān-
 27b,5 tasya pari*varjanārtham māyā-kāra-dṛṣṭāntaḥ | vijñapti-mātra-jñāna-
 kṛtām hy arthābhāva-jñānaṃ | tac cārthābhāva-jñānaṃ | tad eva vi-
 jñapti-mātra-jñānaṃ (') nivarttayaṃ | arthābhāve vijñapti-asambha*- 15
 27b,6 vād ity etad atra sādharmaṃ¹² |
 samyaktve 'pi¹³ vikalpo 'ntaḥ¹⁴ mithyātve 'pi¹³ bhūta-pratyavekṣāṃ
 samyaktvena kalpayato¹⁵ mithyātvena vā ['] etasyānta-dvayasya pa-
 28a,1 rivarjanārtham | kāṣṭha-dvayāgni-dṛṣṭāntaḥ | yathā * kāṣṭha-dvayād

¹ Ṭikā, vikalpanāt, but Tib. *rtog pa*, and Tib. of Ṭikā *rtogs pa* (both without *nam par*).

² “iyaṃ” not found in Tib. but in Ṭikā.

³ śūnyatāiva śūnyā agrees with Ṭikā, but Tib. *ston pa ŋid kyis ston pa* (=śūnyatayāiva śūnyam). Hsüan-tsang 空性本性自空 (literally, śūnyatā prakṛtyāiva śūnyā) seems to make both readings possible.

⁴ Ṭikā, -śūnyā; Ratnakūṭa (§ 64) -śūnyatā.

⁵ Ṭikā, -śūnyā. Ṭikā adds pratyutpanna-śūnyā, and Hsüan-tsang 中際亦空, which are not found in Tib. The words seem to be added in the margin of the Ms.

⁶ Ms. no avagraha.

⁷ Tib. *nam par rtog pas* (=vikalpanayā).

⁸ Ms. trāsyevipi.

⁹ Ṭikā, kalpo.

¹⁰ Ms. no avagraha.

¹¹ Ms. no avagraha; read 'nto with Ṭikā.

¹² Ms. iti et(r)a sā°. Present reading follows Ṭikā. Correction seems to appear in the lower margin.

¹³ Ms. no avagraha.

¹⁴ Ms. no avagraha; read 'nto with Ṭikā.

¹⁵ Ṭikā, samyaktvena vā vikalpayato.

anagni-lakṣaṇād agnir jāyate | jātaś ca tad eva kāṣṭha-dvayaṁ dahaty
 evaṁ asamyaktva¹-lakṣaṇāyā yathā-bhūta²-pratyavekṣāyāḥ sam-
 yaktva-lakṣaṇam āryaṁ prajñēndriyaṁ jāyate ' jātaṁ ca tām eva
 bhūta-*pratyavekṣāṁ vibhāvayatīty etad atra sādharmaṁ ['] na câ- 28a,2
 5 samyaktva-lakṣaṇāpi bhūta-pratyavekṣā mithyātva-lakṣaṇā samyak-
 tvânukūlyāt |

vyāpṛtāv api vikalpo 'ntaḥ³ | avyāpṛtāv api ['] *jñānasya buddhi- 28a,3
 pūrvvām kriyām niḥsāmarthyāṁ vā kalpayataḥ | etasya vikalpa-
 dvayāntasya parivarjanārthaṁ | taila-pradyota-dṛṣṭāntaḥ |

10 ajanmatve 'pi³ vikalpo 'ntaḥ³ sama⁴-kāla*tve 'pi³ [|] yadi prati- 28a,4
 pakṣasyānutpattim (¹) vā kalpayati (¹) saṁkleśasyaiva vā⁵ dirgha-kā-
 latvam ['] etasya vikalpa-dvayāntasya parivarjanārthaṁ dvitīyas tai-
 la-pradyota-dṛṣṭāntaḥ |

uktā '*nta-dvaya-parivarjane⁶ pratipattiḥ | 28a,5

15 [e. Viśiṣṭā cāviśiṣṭā ca pratipattiḥ]

viśiṣṭā cāviśiṣṭā ca pratipattiḥ | katamā |

viśiṣṭā cāviśiṣṭā ca jñeyā daśasu bhūmiṣu |

yasyām bhūmau yā pāramitâtiriktatarā⁷ * sâ tatra viśiṣṭā sarvvāsu 28a,6
 ca sarvvatra samudāgacchatīty aviśiṣṭā |

20 uktam pratipatty-ānuttaryaṁ |

[III. Ālambanānuttarya]

ālambanānuttaryaṁ | katamat |

vyavasthānam tathā⁸ dhātuḥ sādhya-sādhana-dhāraṇā || V. 27

avadhāra-*pradhārā ca prativedhaḥ pratānatā | 28b,1

¹ Ṭikā, evaṁ evāsamayaktva°.

² Ṭikā om. yathā.

³ Ms. no avagraha.

⁴ Ṭikā, samā(na).

⁵ Ṭikā, saṁkleśasya vā.

⁶ Ṭikā om. pari.

⁷ In Ṭikā, bhavati follows.

⁸ Ms. tato; does not agree with Tib. and Ṭikā.

pragamaḥ prasaṭha¹tvam ca prakarṣālambanam mataḥ || V. 28

- ity etat | dvādaśa-vidham ālambanam | yad uta dharmma-prajñapti-
 28b,2 vyavasthānālambanam dharmma-dhātv-ālambanam sādhyālamba*-
 nam¹ sādhanālambanam | dhāraṇālambanam¹ avadhāraṇālambanam
 | pradhāraṇālambanam | prativedhālambanam | pratānatālambanam | 5
 pragamā²lambanam | prasaṭha¹tvālambanam¹ prakarṣālambanam
 28b,3 ca | * tatra prathamam ye pāramitādayo dharmmā vyavasthāpyante
 | dvitīyan tathatā³ | tṛtīya-caturthe te eva yathākramam ['] dharmma-
 28b,4 dhātu-prativedhena pāramitādi-dharmmādhigamāt | pa*ñcamam śru-
 ta-maya-jñānā⁴lambanam | ṣaṣṭham | cintā-mayasyāvagamya dhāraṇāt 10
 | saptamam bhāvanā-mayasya pratyātman dhāraṇāt | aṣṭamam pra-
 28b,5 thamāyām bhūmau darśana-mārggasya | na*vamam bhāvanā-mārg-
 gasya yāvat saptamyām bhūmau¹ daśamam tatratīva laukika-lokotta-
 rasya mārggasya¹ prakāraśo⁵ dharmmādhigamāt | ekādaśam aṣṭa-
 28b,6 myām bhūmau dvādaśam na*vamy-ādi-bhūmi-traye ['] tad eva hi 15
 prathama-dvayam | tasyān tasyām avasthāyām tat-tad-ālambanam
 nāma labhate⁶ |
 uktam ālambanam⁷ ||

[IV. Samudāgamānuttarya]

samudāgamaḥ katamaḥ |

20

- 29a,1 **avaikalyāpratikṣepo⁸ 'vikṣepas ca * prapūraṇā |**
samutpādo nirūḍhiś ca karmmaṇyatvāpratiṣṭhitā⁹ |
nirāvaraṇatā tasyā 'prasrabdhi-samudāgamaḥ¹⁰ || V. 29

ity eṣa daśa-vidhaḥ samudāgamaḥ | tatra pratyayāvaikalyam | gotra-

¹ Ms. prasaṭha in both the verse and the commentary, but correctly praśaṭha. See IV. 5f (p. 52). Tib., *rnal du ḥdug pa*.

² Ms. pragamā.

³ Ms. tathathātā.

⁴ Ṭikā, śrutamayasya jñānasyā°, which is better.

⁵ In Tib., prakāraśo omitted.

⁶ Ṭikā, -ālabhana-nāma pratilabhate.

⁷ Ṭikā, ālambanānuttaryam.

⁸ Ms. °pratipakṣo.

⁹ Better read °ṣṭhatā? See next page, l. 6.

¹⁰ Ms. no visarga.

IV. 27cd~30

samudāgamaḥ | mahā*yānâpratikṣepo 'dhimukti¹-samudāgamaḥ | 29a,2
 hīnayānâvikṣepaś cittôtpāda-samudāgamaḥ | pāramitā-paripūraṇā²
 pratipatti-samudāgamaḥ | ārya-mārggôtpādo niyāmā*vakrānti³- 29a,3
 samudāgamaḥ | kuśala-mūla-nirūḍhiḥ⁴ dīrgha-kāla-paricayāt satva-
 5 paripāka-samudāgamaḥ [|] citta-karmmaṇyatvaṃ⁵ kṣetra-pariśuddhi-
 samudāgamaḥ | sansāra-nirvvāṇâpra*tiṣṭhatā⁴ avinivarttanīya-bhūmi- 29a,4
 vyākaraṇa-lābha-samudāgamaḥ¹ sansāra-nirvvāṇābhyām avinivart-
 tanāt⁶ | nirāvaraṇatā buddha-bhūmi-samudāgamaḥ | tad-aprasrabdhir
 bbodhi-*sandarsāna-samudāgamaḥ⁷ [|] 29a,5

10 [Śāstra-nāma-vyākhyāna]

ity etac

chāstraṃ madhya-vibhāgaṃ hi

madhyamā-pratipat(¹)-prakāśanāt [|] madhyānta-vibhāgaṃ apy etan
 madhyasyāntayoś ca prakāśanāt | ādy-apara⁸-varjitasya ma*dhyasya 29a,6
 15 vā |

gūḍha-sārārtham eva ca |

tarkasyāgocaratvāt para-vādibhir abhedyatvāc ca yathā-kramam |

mahārtham cāiva |

sva-parādhikārāt |

2) **sarvvārtham |**

yāna-trayādhikārāt |

sarvvānārtha-praṇo*danam⁹ || V. 30 29b,1

¹ Ms. no avagraha.

² Ms. pipipūraṇā.

³ Ṭikā, nyāmāvakrānti.

⁴ Saṃdhi not observed.

⁵ Ṭikā, karmaṇyatā.

⁶ Ms. avimirttatvarttanāt.

⁷ Ms. no visarga.

⁸ Ms. ādyapari? °param? Read °avara?

⁹ Reading "ṇo" dubious. Tib. *don med thams cad sel baḥo*.

kleśa-jñeyāvaraṇa-prahāṇāvāhanāt |

[Yānānuttarya-piṇḍārtha]

ānuttaryasya piṇḍārthaḥ | samāsatas tri-vidham ānuttaryam pratipattiḥ (|) pratipatty-ādhāraḥ pratipatti-phalam¹ cāiva | sā ca pratipattir yādṛśī paramā² | yena ca

5

29b,2 yathā-prajñā*ptito dharmma-mahāyāna-manaskriyā (V. 7a-b)

ity³ evam-ādinā | yathā yena prakāreṇāvikṣepa-pariṇatā ca śamatha-bhāvanayā⁴ aviparyāsa-pariṇatā ca vipaśyanā-bhāvanayā | yad-ar-

29b,3 thaṁ ca * madhyamayā pratipadā niryāṇārthaṁ | yatra ca

daśasu bhūmiṣu (V. 27b) |

10

viśiṣṭā cāviśiṣṭā ca (V. 27a) |

aviparyāsānām⁴ piṇḍārthaḥ | vyañjanāviparyāsenā śamatha-nimittam⁵

29b,4 pratividhya*ti | arthāviparyāsenā vipaśyanā-nimittam⁶ pratividhyati |

manaskārāviparyāsenā viparyāsa-nidānam parivarjayati | avisārāvi-

29b,5 paryāsenā tan-nimittam sugṛhītam⁷ karo*ti | sva-lakṣaṇāviparyāsenā

15

tat-pratipakṣeṇāvikalpaṁ mārggam⁸ bhāvayati | sāmānya-lakṣaṇā-

'viparyāsenā vyavadāna-prakṛtiṁ⁸ pratividhyati | aśuddhi-śuddhi-

29b,6 manaskārāvipa*ryāsenā tad-āvaraṇa-prahīṇāprahīṇatām⁹ prajānāti

| tad-āgantukatvāviparyāsenā saṁkleśa-vyavadānam yathā-bhūtaṁ

prajānāti | atrāsānunnaty¹⁰-aviparyāsenā nirāvaraṇe¹¹ niryāti |

20

30a,1 ā*nuttarya-paricchedaḥ pañcamah ||

¹ Ms. pratiphalam.

² Ms. difficult to read due to erosion. Tib., *bsgrub pa de yan ji lta bu se na dam paḥo*.

³ Ms. °kriyety.

⁴ Ms. no anusvāra.

⁵ Ms. śamathasenanimittam. Tib. and Paramārtha have “śamatha-nimittam” only, Hsüan-tsang and Tib. (Derge) of Ṭikā “śamatha-nimittam vipaśyanā-nimittam”. The latter reading is preferable.

⁶ Correctly read “viparyāsa-nimittam” in accordance with Hsüan-tsang and Tib. of Ṭikā.

⁷ Ṭikā, sūdgṛhītam.

⁸ Ms. no anusvāra.

⁹ Ms. -āvaraṇa-prahīṇatām, but Tib. and Ṭikā.

¹⁰ Ms. °nunnāty.

¹¹ Ms. nirāvaraṇe? °no? Ṭikā, °no. Tib., *sgrib pa med par nes par hbyun baḥo*.

V. piṇ—pariṇāmanā

|| samāpto madhyānta-vibhāgaḥ ||

|| vyākhyām imām upanibadhya yad asti puṇyaṁ

puṇyôdayāya mahato¹ jagatas² tad astu |

jñānôdayāya ca * yato 'bhyudayaṁ³ mahāntaṁ

bodhi-trayaṁ ca na cirāḥ jagad aśnuvīta⁴ ||⁵

30a,2

5 iti ||

madhyānta-vibhāga-kārikā-bhāṣyaṁ samāptam ||

|| kṛtir ācārya-bhadanta-vasubandhoḥ |

¹ Ms. mahate.

² Ms. jagas; “ta” added in the margin.

³ Ms. no avagraha.

⁴ In Ms., two double-daṇḍas inserted between aśnu and vīta.

⁵ Metre Vasāntatilakā.

財団法人 鈴木学術財団

会長 鈴木大拙
副会長 久松真一

理事長 佐藤喜一郎
理事 松村謙三
北沢敬二郎
永野護
堀田庄三
大原総一郎
宇佐美洵
松方三郎
沢本貫哲
志村哲

監事 栗田淳一
古田島慎造
三東忠之介
顧問 足立正三
石坂泰三
佐々部晚穂
村山長挙

評議員 高階瓊仙
橋本凝胤
孤峰智璨
北畠教真
野村洋三
千渴龍祥
山口益
辻直四郎
岩井大慧
岡本教海
清水谷恭順
森島守人
文化委員長 金倉圓照
副委員長 塚本善隆
文化委員 千渴龍祥
山口益
有賀鉄太郎
辻直四郎
上田義文
長尾雅人
古田紹欽
羽田野伯猷
中村元
研究部長 大類純

Naga—Madhyānta-vibhāga-bhāsyā

1964年12月10日 発行

定価 ¥ 2,200

著者 長尾雅人

発行者 財団法人 鈴木学術財団
理事長 佐藤喜一郎

発行所 財団法人 鈴木学術財団

東京都文京区大塚坂下町20
振替東京44173 電話 (941) 6727

印刷所 明和印刷株式会社

<篠崎製本所 製本>